CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 24, 1836. NO. 802.---VOL. XV.—NO. 52.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MARTHA'S VINEYARD.

Nov. 1836.

Mr. Editor,—Having been absent some little time, my communications have been necessarily interrupted. With your favor I hope to send one or two more ere they are brought to a close.

The oldest Church in Edgartown is that consecrated by the long and faithful ministry of Mr Thaxter. He was of the liberal school in Theology, was pastor of the Society about 47 years and lived to be silvered over with age—not being gathered to his fathers until he had reached the patriarchal period of more than four score years. He devoted himself to the cause of his Master as well as the good of his country—*serving as Chaplain in Prescott's Regiment, during our revolutionary struggle.* Many of your readers may recollect the ancient and venerable man as he appeared at the laying of the corner-stone of the Bunker Hill monument, when he stood up in the presence of an assembled host and offered a simple, fervent and patriotic prayer. But to return to the Church. It was built in 1768. The style of architecture—to mark a new order—is Quaker. It is situated a little out of the village and is the first object, when approaching it, that attracts attention. It is of large dimensions and without a steeple. No part is painted but the roof, which is of brick color. Of course with its broad paintless sides relieved only by its reddish roof, it has a somewhat grave and sombre aspect—This specimen of antiquity rears its venerable form in the centre of an oblong enclosure of considerable extent—all of which with the exception of a path from the gate to the Church-door is occupied with graves, head-stones and monuments of various forms, dimensions and appearance. Many are of the purest and most brilliantly white marble, whose letters are engraved so distinctly and perfectly, that, it would seem, they must defy the effacing finger of time. These impart to this dwelling-place of the dead a cheerful rather than a gloomy aspect—The venerable Pastor of the Town reposes in the rear of the Church just beneath the window of that pulpit in which he served his Maker for such a succession of years. A weeping willow waves gracefully over a marble monument erected to his memory by his children. At one extremity of the enclosure is a straw-colored hearse-house neat and appropriate—recently built by a benevolent widow—daughter of the departed worthy pastor. This spot is the object of sacred affections—of many sad as well as sweet remembrances to her soul. Not a broken pane of glass, nor a loose stone in the foundation of the old Church escapes her eye. It is never suffered to go to decay—and its hallowed precincts though seldom trod, (for there has been no regular preaching for the past nine years) are swept by her own hands some three times a twelvemonth and preserved sweet and clean. The strength and sanctity of the associations which many an aged man and aged woman cherish towards this consecrated place, to which from early years on the Sabbath day they have gone up to worship the Most High, it is not for a stranger fully to comprehend. Still no one, however insensible, can approach this ancient pile and this city of the dead built up around it, where in a long line of generations 'the rude forefathers of the hamlet sleep' without the deepest feelings of solemnity and awe.

The interior of the Church accords well with the exterior. All is simple and plain, in the taste of the Puritans. The front of the galleries, the pulpit with the sounding board above, and the Deacon's seats below are painted light blue. There is nought else but what wears its natural color. A neat green curtain and a cushion of the like material adorn the Pulpit. The first Sabbath I entered the Church it was highly decorated with fir, spruce and other ever-greens, reminding one of the tabernacles of old in the wilderness. The following day was the Anniversary of our national Independence; and in this place, on this sea-girt island it was to be celebrated. I was invited to participate not only in the dinner but in the other services, and to make my appearance on Monday morning at the Inn, there to meet the chief ones of the village and to join the procession. One or two revolutionary patriots—revered wrecks of tempestuous times, were there. The affecting narrative which one of them gave of his sufferings and those of his comrades from hunger, thirst, chronic pains and rheumatisms, brought on by lying night after night on the cold ground without covering, caused many a tear to trickle down his weather hardened and wrinkled cheek, and deeply moved the hearts of all present. He assured us, we had no conception of the greatness of our blessings, and urged us with thrilling eloquence to be true to our country. The procession was shortly formed, and the delegation from the place, the two school-masters, and the four members of the clergy walked in its honored places, while two individuals bearing staffs on which floated our national banner, led the way. We threaded several sandy streets beneath a sweltering sun—a solemn, preeminently noiseless train, without 'stirring, fife, or pealing drum.' Still there was music within, and our souls were pledged to do our best to celebrate our country's glory—yes, literally pledged, full six of us—the Senator of Duke's county to pronounce the oration—the School-masters—one to repeat the Declaration of Independence—the other to enliven us with the effervescence of his poetical fancy—the oldest of the Clergy, a Baptist Missionary, to address the throne of the Almighty,—the Trinitarian and Unitarian to perform an equal part, each to peruse in the best manner an original Hymn, and, though last, not least, our Methodist brother to put the finale to the chapter of services and ceremonies by the solemn benediction.

This sub-division of labor was as it should be—but it had a little touch of the amusing about it. We entered the church and took our seats amid the beauty, pride and patriotism of this simple, true-hearted people. All passed off cheeringly. Our hearts were stirred within us. The oration was worthy of its author, and the poem would have done credit to a practised and well-known hand at the art. This part of our duty done, we repaired to the Inn to partake of a generous dinner. Not a few merry toasts were cracked, and though the wine passed round, many abstained, and all rose from table self-possessed and undeceived thereby. A happier Independent day, not even in my boyhood, has it been my lot to enjoy. Of itself it was worth a trip to the island.

Certain four-footed, short-legged, taper-nosed, squirrel-tailed, black and white, unsavory creatures, the name of which it would be useless to mention after so minute a description, have been frequent *attachees* of the barn yards and houses of the islanders. They fared so well, became so populous and formidable, committed such extensive devastations, and withal got at length into such bad *odour* with the good-hearted, pure-minded people of Edgartown, that a bounty of 25 cts. was offered for every one that should be despatched to that bourne, whence no traveller returns. They disappeared rapidly and became so rare and seldom troublesome that some were half ready to lament their loss, and almost wished their old and misused friends back among them. They were conscious of a change, a want. They felt that all was not right, and began to contemplate their violent extermination with emotions of melancholy regret, similar to those cherished towards the unhappy Indian tribes. These animals differ considerably in their tastes, some conceiving an attachment to private, others to public buildings, some to house-cellars, others to barns, sheds, &c. There is one however whose taste is somewhat different from that of his tribe. His predominant sentiment or biggest bump is *veneration.* He has been for years a strong adherent to the church. He has no occasion to repair to its sacred enclosure one day in seven, for he is seldom anywhere else. The undisturbed sanctity of the place seems to have for him peculiar attractions. Now and then he has made excursions into the neighborhood to disturb the pure and fragrant enjoyment of some pleasant hamlet. Generally he has made choice of the premises of a certain Captain — around which he has diffused the atmosphere of his peculiar genius with so much generosity, and produced thereby such a pungent irritating effect upon the martial temper as well as olfactories of the commander, as to rouse him to a well-appointed and vigorous attack upon the intruder. Success has commonly attended the bold and perilous enterprise of the Captain against this annoying and odious tenant. The church has been his most quiet abode—his city of refuge. The pulpit, as it were, his citadel; for beneath it has been his place of rest. Here he has revelled in sweets all his own, and yet not all his own, for many unfortunates have been compelled to participate. He is a most unwelcome guest. It is not that he is ever seen; it is not that he is ever heard; but that he is most sensibly perceived—as the horse snuffeth the battle from afar—how sensibly, let those bear witness who have had experience. He is an old covenanter. He was a pretty regular attendant upon the ministry of the long since departed. The honest Town's people, born and bred in the purest of atmospheres, have been wrought at times to a high pitch of excitement and justifiable indignation. Tongues have been busy and loud; resolutions long and strong have been passed by large majorities; Downright and vigorous measures have been put in operation to expel the enemy. By the assistance of boys hired to creep through the loop-holes of the granite underpinning, and with long sticks to explore the broad ground-plot of the sacred edifice,—he has been forced to retreat with loss, (whether a gain to the pursuers may be a matter of doubt.) His hole was once discovered beneath the flight of stairs that lead to the galleries—himself furnished with leave of absence and his nest bountifully tarred. Why it was not feathered, is not matter of tradition. Had he been taken in *propria persona*, there is no doubt he would have been treated by the enraged or, I should say, highly *incensed* islanders, as a genuine abolitionist, and not allowed to escape, but with a full suit of tar and feathers. He is again in possession of his redoubt, but has taken a less pregnable position beneath the pulpit and the deacons' seats. When I left the Vineyard, he remained triumphant over all opposition—more redolent and devoted to the Church than ever. What may be his fortune hereafter, or that of generations yet to come who may assemble in this house of worship, I am not prophet enough to foretell.

Yours, S. A. D.

THE GOOD SEA CAPTAIN.

The more he hath, the more careful he is not to abuse it. A captain is a King in the island of a ship; the supreme judge, above appeal, in causes both civil and criminal; and is seldom brought to an account in courts of justice on land for injuries done to his men at sea.

He is careful in observing the Lord's day. He hath a watch in his heart, though no bells in a steeple, to proclaim that day by ringing to prayers. Sir Francis Drake, in three years' sailing about the world, lost one whole day; which was scarcely considerable in so long a time. It is to be feared that some Captains at sea lose a day every week, one in seven, by neglecting the Sabbath.

He is as pious and thankful when a tempest is past, as he is devout when it is present: not clamorous to receive mercies, and tongue-tied when he should return thanks. Many mariners are calm in a storm, and storm in a calm: blustering with oaths. In a tempest they become religious; but their piety is only a gust of wind; and when that is allayed, their devotion is ended.

The escaping of many dangers does not make him presumptuous to run into others. He is not like those seamen, who, as if their hearts were made of those rocks which they have so often sailed by, are so constantly in death that they never think of it. These men in their navigations observe that it is far hotter under the tropics, in approaching the line, than under the line itself; and in like manner, they conceive that the fear in preparing for death is more terrible than death itself; and this makes them by degrees desperately to contemn it.

His voyages are made, not only for profit, but also for honor and knowledge; for, like Columbus, he is anxious to make discoveries. He accounts it a disgrace, seeing mankind are all one family, and various countries but several rooms, that we who dwell in the parlor (for so he considers Europe) should not know the outlodgings of the same house: and the world be scarcely acquainted with itself before it is dissolved at the day of judgment.

He daily sees, and daily considers God's wonders in the deep. Tell me, ye naturalists, who sounded the first march and retreat to the tide? Who said to it, 'hitherto shalt thou come; and no further?' Why does not the water recover its right over the earth, being higher in nature? Whence came the salt, and who first boiled it, which made so much brine? When the winds are not only wild in a storm, but mad in a hurricane, who is it that restores them again to their wits, and makes them sleep in a calm? Who made the mighty whales, that swim in a sea of water, and have a sea of oil swimming in them? Who first taught the waters to imitate the creatures on land; so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? Whence grows the ambergris in the sea? a substance which is not so hard to find where it is, as to know what it is. Was not God the first projector of ships? and are not all vessels on the water descended from Noah's ark? or else, who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how fell it first in love with the north; rather affecting that cold climate than the pleasant east, or fruitful south or west? How comes that stone to know more than men, and find the way to land in a mist? In most of these things men take sanctuary in occult qualities; and complain that the room is dark, when their eyes are blind. Indeed they are God's wonders; and that seaman is the greatest wonder of all, for his blockishness, who, seeing them daily, neither takes notice of them, admires them, nor is thankful for them.—*Fuller.*

[From the (London) Christian Reformer.]

LIVERPOOL MINISTRY TO THE POOR.

A highly interesting meeting was held at Liverpool, on the last Good Friday, to establish a mission to the poor.

The Rev. Mr Thom moved the first resolution. He made some touching observations on the Fatherly character of God, his benignant relationship to all his intelligent creatures, and thence proceeded to develop the principle of their moral equality. He contrasted in a strain of solemn pathos, of which nothing but his own language can give a correct idea, the actual state of the poor with the results which might be reasonably expected from this great principle. He drew an affecting picture of their moral, social and domestic privations; and as he painted their wretchedness, he unfolded the remedy. He proceeded in a course of cogent argument, founded on the wisdom of Providence and the constitution of human nature, to show the practicability of the mission and the moral obligation on all to advance it; and, having eloquently explained the general position, he left its details to the subsequent speakers.

Mr Henry Booth made some admirable and pointed observations on the value of generous regard for our fellow-men.

Mr Richard V. Yates in moving the fourth resolution, which expressed the opinion that little spontaneous co-operation could be expected from a large class of the poor without their being sought for in their dwellings, said,—'Those who best know to how fearful a height crime has arisen in this town, will be most ready to join in this opinion. In order to form a judgment as to the extent of depravity and as to the possibility of doing something to check its career, I lately went with some of the New Police into many of the haunts of vice, especially near the Theatre. We entered into those saloons in which vice rears her gigantic and unblushing front. There we saw abandoned persons of both sexes, sitting by fifties and by hundreds, in long rows at tables, sometimes listening to singing, always drinking; they presented a strange medley, sailors, mechanics, boxers, some persons in the dress of gentlemen, some (we were informed) clerks in counting-houses. There was but little merriment among them—little appearance even of sensual enjoyment—but stupid intoxication and brutal insensibility. We went to other places where entire ranges of houses had been erected for the express purpose of serving as the habitations of crime. We went through obscure streets and dark alleys to the most degraded retreats of guilt, and mounting with difficulty up broken stairs, half falling with age, saw the dingy dens, more like those of wild beasts than human beings, where, after the midnight hour, miserable females are huddled together in rags and wretchedness. The aspect of vice was disgusting; its extent dreadful. But shall we on that account despair? shall we not be thereby incited to greater exertions to resist the evil, however fearful? We will go forth armed with a power which can do much—the power of virtue, of religion, of love—a power which, as Dr Channing says, has crushed the sternest despotism—has knocked off the fetters of slavery, and will, we trust, break the stronger chains of vice. Confident in this, let us not shrink from the combat. It would not indeed be prudent, it would be vain, to enter into the strong-holds of vice which I first described, where she reigns triumphant, and where remorse seldom finds an entrance. But in the more obscure retreats of guilt, where misery dwells in its most hideous form, where disease is preying upon the body, and the sense of enjoyment is lost in keen pangs, there the small voice of conscience will often whisper, 'I was once innocent—I was once happy.' Then may enter the missionary of peace and love, and raise the feeble, the drooping mind; may speak of pardon for penitence, and inspire the hope that all is not lost. He may lead the repentant sinner to those institutions in our town where what is past will be forgotten, and a door be opened to future respectability and usefulness in this life. But at all events, he may hold out to sincere contrition the prospect of forgiveness and peace in another state of existence. Sometimes, perhaps, our missionary might venture into scenes of vice and wretchedness such as I have now mentioned. But in general his labors will be employed in awakening to a sense of religion those who are rather immersed in darkness than sunk in gross vice. On these he will pour the cheering light of the Gospel; in those he will stir up the hope of immortal happiness, a happiness by them little thought of, whilst their minds are occupied by the low cares of life, or left an uncultivated and barren desert. A vast field is open before us—let the reapers go forth—not despairingly—but in the joyful hope of gathering in a plentiful harvest.'

The Rev. Henry Giles, read the resolution which referred to the practical moral effect of sending a ministry to the homes of the neglected, upon which he made a able speech.

Mr Martineau, in supporting his resolution, spoke with great felicity and brilliancy. It was extraordinary, he observed, that when the bad and selfish passions of men were to be enlisted in any project, there was seldom a want of supporters, and never any scepticism about its success. He illustrated his position by referring to the slave trade, and, at the same time, described that abominable traffic with an indignant eloquence. He pointed out the error of considering the poor, as forming only a single class—distinguished the several varieties and influences which existed amongst them, and described the appropriate remedies for their miseries and crime. He professed his faith in humanity, with the fervor and enthusiasm of the true philanthropist. There was no rock, he said, so barren, on which a seed of goodness might not fall and germinate, and strike down roots within its depths, which would shatter the stony mass and send up fruitful branches with freshness and fragrance in the air of heaven. He commented with a tenderness and beauty on the blessings which a benignant ministry would carry to the poor, that this naked abstract injures rather than describes—and affectingly did he dwell upon that spirit of the gospel, which, to use his own phrase, as a stream of melody can perforate the storm.

The Rev. Blanco White, in rising to move the sixth resolution, begged leave to state that, during a residence of more that six-and-twenty years in this his adopted country, he had never attempted to address any meeting whatever. The mention of this fact did not arise, however, from any feeling of alarmed vanity, but from a real fear that his total want of practice in speaking might injure the effect of the resolution which had been placed in his hands. He trusted, nevertheless, that the various parts of the resolution would so strongly recommend themselves that all other support would be unnecessary. The first part of the resolution declared 'That the appropriate duties of the Minister for the Poor shall be to establish an intercourse with a limited number of families of the neglected poor.' Mr B. White praised highly the wisdom of this limitation. In the long course of his observation of similar establishments, he had found that some of the most benevolent attempts failed, and became a mere show, from the desire to strike the public at once with a splendid result: that every thing was done with a view to the first annual report, without allowing a natural growth to the infant institution. He was therefore glad to find that this danger had been foreseen. The resolution proceeded to state that the minister of the neglected poor should 'put himself into close sympathy with their wants and feelings, and become to them a Christian adviser and friend.'—Upon this part of the resolution, the Rev. gentleman said that he did not wish to be censorious, but he was compelled to observe there was great necessity for this advice. He lamented that among many of the persons who employed themselves in visiting the poor, he had remarked such a spirit of interference with the concerns of the visited families, that he was convinced charity very frequently degenerated into a system of domestic police, the effect of which was an abundant growth of hypocrisy, deceit and secret ill-will. He strongly recommended that the minister for the neglected poor should attend to the important direction given by the Resolution, making it his first care that the poor perceived that he came not as a spy, but as a real friend. The resolution was not less wise in urging that the minister should 'promote the order and comfort of the homes of the poor, and the elevation of their social tastes—and bring them into a permanent connexion with religious influences.' Here the speaker remarked the necessity of preparing totally uneducated persons for the reception of Christianity. It is an error (he said in substance) to imagine that the Gospel can be effectually announced to totally or nearly totally brutalized minds: Christianity addresses itself to the social feelings, and can take no root where these are not alive. In regard to the next step,—that of bringing the neglected poor into a permanent connexion with religious influences,—I foresee (he continued) the misconstruction which will be put upon our design. Accustomed as people are to see kindness and instruction universally bartered for proselytes, it will be said that the Unitarians are about to try a new method of recruiting their ranks. If we answer that our intention is to recommend to the poor attendance on the ministers of any denomination to which, from early association, they may feel most favorably inclined,—we shall hear a great declamation about our religious indifference. Yes, we are indifferent because we respect the mental rights of our fellow-men! A glorious indifference this, and of which I should be inclined to boast, if boasting were allowable on suce subjects.

The Rev. Dr Shepphard supported the cause of the poor with great earnestness and eloquence of feeling, and with his usual point and felicity of illustration.

Dr Sheppard's motion was seconded by Mr W. Jevons, who concluded with the following remarks. If the poor stand much in need of instruction from the wealthier and better educated classes, it is equally certain that the wealthier and better educated may not unfrequently derive some useful lessons from an intercourse with the poor. There are always some redeeming qualities in the character even of the most degraded class, and when we hear of the poor Irish peasantry assembling on Sunday mornings and holidays to till the field and dig the potatoe ground of the poor widow who was incapable of performing this service for herself, who among us does not feel that he might take a lesson of benevolence even there, and find his heart the better for it? Instances of such self-sacrifice are not, I believe, of rare occurrence among the poorer classes, and did we know each other better, the advantage, I am persuaded, would be mutual.'

[From the Hampshire Gazette.]

MORMONISM.

I have just finished reading a book entitled 'Mormonism Unveiled.' I was at some trouble to get the reading of this book, that I might find out, if possible, who was the real author of the Mormon bible, which I read some four or five years ago, and furnishing a sketch of it for the press. Not believing that it was discovered in the earth by help of an angel, as its friends pretended, I presumed it was written by some person of more literature and mental improvement, than Jo Smith, the professed finder, and prophet of the deluded sect, is said to be even by his dupes. Supposing some others might have the same curiosity with myself, I wish to give them the benefit of my inquiries on the subject. The book just read is well written, and a part of it is the result of the examination of many witnesses in different places, some of them under oath, and others fully credible. It is sufficiently attested to satisfy any impartial jury, that the historical part of the Mormon bible was written by Solomon Spalding, a native of Ashford, Conn. and a graduate of Dartmouth College, who was for a while a preacher, the writer of this article having heard him preach two sermons in his native town in Franklin county, by an exchange from Shelburne where he was supplying the pulpit, near fifty years ago; and was also at his house in the State of New York about thirty years since, where he was then in trade. He failed in business, and went to Ohio, where he had a second failure in a different kind of business. He spent his leisure time in writing different things; but was particularly engaged about one, which he entitled the 'Manuscript Found,' which was a kind of historical romance or novel, giving an account of the first settlement of this country by the Jews from Jerusalem, about the time of the Babylonish captivity, with their various and destructive wars, until most of them were destroyed, another colony from farther to the east having been entirely destroyed before these came. This had the appearance of explaining the unaccountable mounds, fortifications, &c. of the west; and the writer thought it would be very popular, and he should realise profits enough from the publication of it to pay his debts, and support his family. For that purpose he removed to Pittsburgh, but it was not published by him, he dying about four years afterwards. The religious part of said book of Mormon must have been inserted by a different hand, which is not so well ascertained. But it is made highly probable, that this was done by Sidney Rigdon, who was formerly a very popular Cambelite preacher, but is now a leading Mormonite, who resided at Pittsburgh three years about that time, probably found the manuscript there in a printing office, and says he left off preaching three years to study the Bible, in which time it is presumed he was employed in stuffing Spalding's Romance with the scripture extracts, and sectarian notions, now amalgamated with it. Some arrangement must have been made between him and Smith, (who had been famous for looking into the earth through a stone in a darkened hat, and discovering treasures under ground,) that it might seem to be found miraculously. The book before me proves Jo Smith to have been a lazy, conjuring, money-digging, lying, profane, and occasionally drunken young man, and his family's character not any better. He, and the other witnesses respecting finding the golden bible, have told many contradictory stories about it. If any one wishes to see how easily ignorant and visionary people can be imposed on, in matters of religion, I advise them, if they have leisure, first to read the book of Mormon, and then Mormonism Unveiled. CLERICUS.

SLAVERY.

Extract from Governor Ritner's Speech to the Legislature of Pennsylvania.

In rapid and startling succession, all the principles of Pennsylvania policy, all the objects of State pride, have been attacked, nor have there been wanting Pennsylvanians to in their prostration. First, Internal Improvements by national means; then the distribution of the proceeds of the public lands amongst the States in proportion to representation; next the protection of domestic industry, of which leading article of the American System, Pennsylvania was the champion, and the produce of whose expiring energies is now about to enrich her treasury by the distribution of the Surplus Revenue; afterwards the National Bank; and last, but worst of all, came the base bowing of the knee to the dark spirit of Slavery.

For the preservation of this last and most cherished article of our National political creed, the sacrifice of which has not yet been completed, it is our duty to make all possible effort.

To ascertain what have been—nay, what are the doctrines of the people of this State, on the subject of Domestic slavery, reference need only be made to the statute book and journals of the Legislature. They will there be found imprinted in letters of light upon almost every page. In 1, Smith's Laws, 493, is found an 'act for the gradual abolition of Slavery in Pennsylvania,' with a preamble that should be printed in letters of gold. This is the first act of the kind passed in any part of the Union, and was nobly put forth to the world in the year 1780, in the midst of the struggle for National freedom. This just doctrine was, through a long course of years, adhered to and perfected, till Slavery ceased in our State. And finally, in 1827, the following open avowal of the State doctrine, was prefaced to the act 'to prevent certain abuses of the laws relative to fugitives from labor.' 'The traffic in slaves, now abhorred by all the civilized world, ought not in the slightest degree to be tolerated in the State of Pennsylvania.'—Pamphlet Laws, page 485.

Not only has Pennsylvania thus expelled the evil from her own borders, but she has on all proper occasions, endeavored to guard her younger sisters from the pollution. On the 19th of Dec. 1819, the following language was unanimously made use of by the Legislature and approved by the Governor, on the question of admitting new states into the Union, with the right of holding slaves. 'That the Senators and Representatives of this State, in the Congress of the United States be, and they are hereby requested to vote against the admission of any territory as a State into the Union, unless the further introduction of slavery or involuntary servitude, except for the punishment of crimes, whereof the party shall have been duly convicted, shall be prohibited, and all children born within the said territory, after its admission into the Union as a State, shall be free, but may be held to service until the age of twenty-five years.'

The preamble to this resolution, too long to be cited at large, is worthy of all consideration at the present juncture.

On the much discussed question of slavery in the District of Columbia, there never has been any thing like hesitation. On the 23d of January, 1819, the Legislature passed a resolution instructing our representatives in Congress to advocate the passage of a law for its abolition; and the voice of public opinion, as expressed through the press, at meetings and in petitions, has been unchanging on the subject.

These tenets, then, viz: opposition to slavery at home, which, by the blessing of Providence, has been rendered effectual; opposition to the admission into the Union of new slaveholding States; and opposition to slavery in the District of Columbia, the very hearth and domestic abode of the national honor—have ever been, and are the cherished doctrines of our State.—Let us, Fellow Citizens, stand by and maintain them unshrinkingly and fearlessly. While we admit and scrupulously respect the constitutional rights of other States, on this momentous subject, let us not, either by fear or interest, be driven from aught of that spirit of independence and veneration for freedom, which has ever characterized our beloved Commonwealth.

Above all, let us never yield up the right of the free discussion of any evil which may arise in the land or any part of it; convinced that the moment we do so the bond of union is broken. For, the union being a voluntary compact to continue together for certain specified purposes, the instant one portion of it succeeds in imposing terms and dictating conditions upon another, not found in the contract, the relation between them changes, and that which was union becomes subjection.

DR PRIESTLEY'S GRAVE.

[Extract from the Western Messenger.]

Dr Priestley's grave was one of the first places I visited. It was in a small green enclosure, with a simple head-stone, with his name, the date of his birth and death; and the following inscription: 'I will lay me down and sleep till the morning of the Resurrection.' His wife and child, and one of his children's children were close by. There was no monument of marble, and I was glad of it. Nature had placed a nobler and more enduring monument. The everlasting hills stand up for its protectors, and the beautiful Susquehanna rolls gently at his side. There was a better monument still, the affection of his townsmen. It was pleasant to hear those talk of him to whom he had lent books when they were children. Of the young he was remarkably fond, if they showed a taste for reading. I must give you an anecdote. A lawyer who lives in that neighborhood, and is highly respectable for his intelligence and hospitality, was quite a favorite of the Doctor, because of his love of books, which he was in the habit of lending him. After he had gone through an extensive course of reading, but had read nothing upon Theology, Dr P. proposed to him to turn his attention to the subject, but being educated as a Presbyterian, and partly fearing the Doctor's religious views, and partly from indifference, he respectfully declined. Some time after, he saw a review of one of his sermons, and became a good deal interested. He borrowed among other books, &c. Dr Priestley's 'History of Corruptions.' Said he, 'I shall never forget the Doctor's manner when I entered his study to return them. He was evidently anxious to know what impression they had made. As, however, I returned them so soon, he remarked, that perhaps, I did not like them, and had not read them through. But when I told him I had not only read them, but read them three times with delight, he said nothing, but his eyes filled with tears.' I have given the substance, and I believe the very words of the narrator.

Dr P. was universally beloved in town, and composed there several of his works, but preached seldom. All loved him as a man. Many dreaded him as a Theologian. He built one of the finest houses in town. It was planned by his wife, and is a noble mansion. I walked

through his study with some pride. On the top of the house is an observatory, where he frequently used to read, and the prospect therefrom might inspire the dullest man. Formerly there was a fine garden attached to the house, but the Utilitarians, with Vandal taste, have run the canal through it, spoiled its beauty, and rendered the situation unhealthy. The house is now occupied by a hospitable English family. I imagined I saw in this and the neighboring towns, the influence of his writings. Several families had many of his works, which they appeared to prize greatly, and a few gentlemen were very hearty disciples of his school. The Unitarian society is very small, but a remarkably intelligent, and good one. There are about twenty communicants. They have a very neat brick chapel, with a sweet organ. Rev. Mr Kay has preached to them almost gratuitously for fourteen years, as often as his health would permit. He has now left them universally beloved and regretted. I preached to them several weeks, and was exceedingly sorry I could not remain permanently. I received from them the greatest hospitality and kindness. At present they have a very efficient lay service, conducted by a gentleman who married a daughter of the late Rev. Robert Little. I trust that some one who abounds more in this world's goods than most of our brethren do, will go among them and give them his services.

I preached repeatedly in the various towns in the vicinity, and several times to very good audiences. In all of them I found intelligent Unitarians, and others anxious to hear us.

Very truly, &c. C. A. F.

FOR THE REGISTER AND OBSERVER.

A PARABLE.

In the good old times, when beast, fish, and bird not only could *talk*, but could *be understood*, by all that listened to them,—a remarkable event occurred, which would do some little service in the present time were it only known.

It appears there was a tradition current among the Goats that their ancestors were originally Eagles, born on the top of a cliff, and nurtured amid the storm; that they disliked their lofty, but cold station, descended to the vallies, and obtained an honest living by browsing the bushes, and rooting up the moss!

This story was deeply rooted in the minds of the Goats; the old ones clung to it, the young one's were taught to regard it as true. No proof was presented of the fact, but it rested on tradition extending back—no one knew how far.

One of the *younger* members of the Senate of Goats once saw fit to doubt the truth of the story, to call for evidence, and to point out the improbability of the whole tradition! No doubt it was very presumptuous in a *young* Goat to doubt *any thing* which his seniors told him! Still he did doubt, and inquire, and talk about it!

But alas how little is the toleration of the Goats! a mighty cry was uplifted, and borne upon the winds from end to end of goatendom —'*Goathood is in danger!*' '*Goathood is in danger!*' this resounded from all mouths, it was written on the walls, and shouted from rock to rock.

No evil was likely to accrue to the nation, that an ordinary eye could detect, for the audacious youngster did not doubt that his fellows were Goats, or take from their food, or lead them into dangerous places! But the old guardians of the flock assembled, discussed the momentous matter at great length, and decided I. that a Goat's wisdom was always to be estimated *by the length of his beard*, not by the vulgar standard of the truth of his reasons, *therefore* young Goats were not to be listened to; and, II. that they had received their opinions, as men do their real property, '*to have and to hold, for themselves and their heirs forever*,' and therefore any atempt to alter the current opinions was an actionable offence, a *disseising* of opinions.

Some of the younglings of the tribe also opened *their* mouths, against the heretic: they merely repeated the argument of their fathers it is true, but it was done with so much more noise, and fury, and personality, and self-complacency, that it *seemed* much more formidable; for Goats, as well as men, think there *must be* a great fire where there is a good deal of smoke. The younglings—who had as little beard to boast of as the frogs—were the loudest in their cry, and were thought therefore to have the best of the argument. But years passed over: the goatlings received the sage appendage of their fathers; the contest and the contenders were alike forgotten. Truth went on in her silent course, becautiful and swift as the stars, —whose motion loses no sublimity because not seen, nor heard—falsehood fainted and died by the wayside, and now not a Goat even dreams that his fathers were ever Eagles. ! ! !

[From the Missionary Herald.]

GREECE.

Opposition of the Greeks Ecclesiastics to the Missionaries.

On the 25th of June Mr Temple gives the following account of the measures adopted by the Greek patriarch at Constantinople, the bishop of Smyrna, and some other ecclesiastics of that church, to interrupt the schools, and embarrass the other labors of the mission. The pamphlet mentioned is probably the same which Mr King referred to in his journal, page 423, which seems to have been written and published in France, and thence sent to Greece.

'In a former letter, I mentioned, I think, the pamphlet circulated against the missionaries in Greece. Since then the patriarch of Constantinople has written a circular against us, a bishop in Greece has written a book of a hundred and four pages against the missionaries and their schools, and the committee of the Greek church in this city has published against us. All this was a preconcerted affair, without doubt. We have all thought it our duty to reply to the notes of the committee here, not because we fear their influence, but because it affords a rare opportunity of saying many useful things, which the people will be sure to read at such a time as this. The brethren have requested me to draw up a reply which I have done, and it will probably be printed before long. It does not attack their tenets or rites, for the time for us to do this, I think, is not yet come; but sets before them some important truth, which we hope may do good.

Our schools have all been closed for more than a fortnight by a few cases of the plague. They were all going on very well till the plague made its appearance, embracing about three hundred children, two hundred of them being girls and the rest boys. In this number the school of Mrs Hallock is included.

The patriarch says in his circular, that heretical tenets have been imbibed every where in the flock confided to him to a most alarming extent, calling loudly for energetic measures to arrest their progress. The Greek papers tax him as having recommended measures worthy of the pope, in the dark ages, and they do this with good reason. I am persuaded it will not be borne. No book can be sold without his permission, no teacher employed without his examination, and no preacher open his lips without his special authority. It remains to be seen what the effect of all this will be.

30. We learn to-day that the bishop with the priests are preparing to make a more formidable attack upon us than ever. It is said they will issue an excommunication against all the parents who send their children to our schools. It is obvious that they have determined to try their strength, and to crush us if they can. If it were not that the Lord is on our part, surely they wold swallow us up quickly. The Lord forgive them, for they know not what they do.

[From the Western Recorder.]

WHO IS GOING TO PREACH?

This phrase is getting into very frequent use in the present generation. Every body knows how it is used.

'Are you going to church to-day?' said I the other Sunday to a friend who is sometimes at meeting.

'Who is going to preach?'

'Rev. Mr Pointblank'—I answered.

'Mr Pointblank? Pray who is he? I have not heard of him before; if you can assure me I shall be interested, I will go.'

'He will preach some truth of the gospel I doubt not; if the truth will interest you, I think you may venture.'

My friend, however, did not choose to go with me, for just as our conversation had proceeded as far as above noted, one Love-parade came along, and invited him to accompany him, at the same time declaring that the Rev. Mr Show-off was to preach, and he was accounted one of the most popular men in all these parts. They both walked away together and left me alone.

In my young days there was not a handsome church erected at the distance of every mile; but notwithstanding the inconvenience resulting from distance over bad roads, and often an uncomfortable place of assembling, it was our question, 'Where is the meeting to be next Sabbath?'

On being informed, our little neighborhood on the holy morning would set out, the children (except the youngest) on foot, and our parents upon the back of the family horse, (for there were pillions in those days,) and many was the time, that we were all seated in the house of God, in waiting for his ministering servant, whose appearance in the broad aisle, gave the first intimation who he should be, and whose words were listened to as a message from God, to be reverenced on that account, and not because this or that man was more showy and given to adorning.

I ventured to ask once as we were all seated in the pew, 'who we should have to preach to-day?'—This was said in a soft whisper to my mother, in the midst of the sound of cautious footsteps, as the congregation were entering; we had no bell to be tolled. I shall never forget the impression I received as she mildly looked in my face and said, 'the minister, my son, you must remember what he says,' and all was still. In my young days it was looked upon as a privilege as well as a duty, to present ourselves before the 'Lord in his holy place,' and we were not accustomed to suffer our attendance to be interrupted by the fact, that this or that messenger was to 'speak in the name of Christ.' And after the lapse of many a winter, I have yet to be convinced that this was not a suitable state of feeling. It does appear to me, that it becomes us to be in such a state of heart, that we shall be 'glad when they say unto us, let us go into the house of the Lord.'—If such be the state of our hearts, our chief desire will be—'Lord show us the light of thy countenance.' 'Speak to us of thy law.' Our religion would not come and go with time and circumstance, but would shine with a steady light, and our love would burn with an uninterrupted zeal. We should then live upon God; our faces would be turned to him, as to the 'hills from whence our help cometh.' It was so in the early days of New England.

Reader! on each returning Sabbath, go where the gospel is preached; go hoping to meet your God in his earthly courts; and when you hear the question asked by others, or find it arising in your own bosom, 'who is going to preach?' remember my mother's admonition.

CHRISTIAN SABBATH.

Extract from a work recently published and noticed in last week's Register, entitled 'A Good Life,' &c.

If there are many men who, from false views of the nature of religious services, think themselves justified in neglecting them, or at least the seasons more expressly consecrated to their fulfillment, that they may devote themselves to those secular interests, from their influence on which they suppose such services to be alone important, there are other men, whose minds, from constitutional tendencies or early and long-continued impressions, are so sensitively alive to the supreme importance of pious services, that they can permit no recreation, however innocent in itself, to mingle with the days devoted to piety; their Sabbaths accordingly become, from an overstrained indulgence in devotional duties, seasons of gloom and of any thing but cheerful enjoyment; and other men, who witness their austerity, are deterred from imitating their fidelity, lest they, too, should be led into the same extravagance of devotion.

Now, all such persons should be made to understand, that the devotional feeling is of such a kind, that it cannot be maintained for any length of time in a state of intensity, and that any attempt to prolong such services, throughout all the hours of a day, is founded on mistaken notions of the capabilities of human nature, of the character of the religious feeling, and of the duty required by the institution of holy days.

It is of importance also to press on the consideration of such persons, that no piety can be genuine in its kind, or acceptable to God, which is not cheerful and improving to all the kindly feeling of our nature; that God 'delights in mercy rather than sacrifice;' and that nothing is more explicit in the discourses of the Founder of Christianity, than his declarations, that 'the Sabbath was made for man, and not man for the Sabbath;' and that in every thing 'it is lawful to do good on the Sabbath-day.'

It ought farther to be stated to such persons, that there are many exercises which, though not strictly devotional, are yet in most beautiful harmony with that state of mind which enlightened devotion inspires; and by which exercises the hours of the Sabbath may be employed, not only so as to maintain all its sanctity, but to render it an occasion of the most delightful and improving satisfaction. Every thing that binds us more strongly to our fellow-creatures, that strengthens our natural love of our relations, that enables us to do good to the distressed, the ignorant, or the young, or generally to promote the growth of 'good-will to men,' is of the kind here alluded to; and, to a mind that relishes such delights, the hours of the Sabbath will not to be too long for a full participation of them.

In the last place, it may be stated generally, that he best fulfills the purpose of the Sabbath, who, while he devotes a suitable portion of that day to the public and private services of devotion, can yet so employ the remaining portion of his time, as to intermingle with these devotional duties such relaxations as, without partaking of the nature of ordinary business, have the best tendency to awaken in the mind all those soft and grateful emotions which bind man more strongly and willingly, both to the Giver of all good, and to the interests of those with whom he is connected in life.

These are exercises which will render the Sabbath a day not of gloom, but of pure enjoyment; and the best mode of giving it this character may be left to the good sense and enlightened feelings of each individual.

TENETS OF THE GREEK CHURCH.

Like the Roman Catholic, the Greek Church recognises two sources of doctrine—the Bible and tradition. Under the last, it comprehends the doctrines orally delivered by the apostles, by the fathers of the Greek church, and by seven general councils It treats its tenets as entirely obligatory and essential to salvation. It holds that the Holy Ghost proceeds from the Father, but not from the Son. It has seven sacraments—baptism, chrism, the eucharist, penance, ordination, marriage, and supreme unction. It baptizes by trine immersion, administers the eucharist to children, and holds to transubstantiation. It allows the clergy, except the monks and higher clergy chosen from them, to marry a virgin, but not a widow: but they must not marry a second time. It frequently grants divorces to the laity; but does not allow them a fourth marriage. It rejects the doctrines of purgatory, supererogation, and indulgences; but a printed form of forgiveness of sin is sometimes given to the deceased, for the comfort of survivors. It acknowledges no visible vicar of Christ on earth. It allows no carved, sculptured, or molten image of holy persons or things; but admits painted representations of Christ, the virgin Mary, and the saints; which are objects of religious veneration in the churches, and in private houses. But in the Russian Churches, works of sculpture are found on the altars. The Greeks invoke the saints, especially the virgin, as zealously as the Romanists. They hold relics, graves, and crosses, sacred; and crossing in the name of Jesus, to have a blessed influence. Among the means of penance, fasts are numerous, at which it is unlawful to eat any thing but fruits, vegetables, bread, and fish. Their church services consist almost entirely in outward forms. Preaching and catechising are little practised. The congregations have choirs, who sing psalms and hymns, but not from books; and instrumental music is excluded. Besides the mass, which is regarded as the chief thing, the liturgy consists of passages of Scripture, prayers, and legends of the saints. From the monks, bishops are chosen; and from the bishops, archbishops, metropolitans, and patriarchs. The government of the church in Russia, is now entrusted to the holy Synod, at Petersburgh; under which, besides four metropolitans, seated at Petersburgh, Kiev, Kasan, and Tobolsk, stand 11 archbishops, 19 bishops, 12,500 parishes, and 425 convents, 58 of which are connected with monastic schools for educating the clergy. The dignities of patriarch of Constantinople, Alexandria Antioch, and Jerusalem, still subsist. The former, however, exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire. He has considerable income; but is compelled to pay nearly half of it, as a tribute to the Sultan.

Such is the church, which is assailing the Protestant missionaries, who are located at different points along the Mediterranean; as the reader will learn from the following extract of a letter from Mr Brewer. 'The systematic opposition of the authorities of the Greek church, to the Protestant religion, may subject the missionaries to great inconveniences, and impede their operations for a season. But while they are permitted to use their pens and presses, in defence of the gospel, we trust the present evil will be overruled for future and permanent good —that a spirit of inquiry will be excited, which will lead many, heretofore in darkness, to the full conviction that the Bible is the only infallible rule of faith and duty; and that many of the doctrines, practices, and ceremonies of the Greek church, though less corrupt than those of the Roman Catholic, have no foundation in the Scriptures of truth; and are directly calculated to hinder, rather than advance the great interests of vital, evangelical piety.

[From the New York Observer.]

TO THE CHRISTIAN PUBLIC.

The season of the year approaches which, from immemorial usage, has been marked by the celebration of that day on which it is supposed, the great Prince of Peace descended from heaven, to take upon himself human nature; to preach peace on earth and good will to man; to teach the new doctrine of loving those who hate us, and the divine philosophy of overcoming evil with good; and to exhibit the amazing and hitherto unknown example of dying for enemies.

This peculiar trait in the Christian religion, in which it differs from all other religions, has been but little noticed for fourteen or fifteen centuries, especially when the church had sunk into the slumber of the dark ages; but now, in the latter days, it begins again to attract the notice of a few, who wish to call the attention of their Christian brethren of all denominations to its beauty and its excellence.

But there can no good be done without the blessing of God; and the American Peace society has endeavored to wake up the churches of Christ, both in this country and in Europe, to the great, but hitherto most neglected duty of praying in concert, for God's blessing on the means they are using, for the purpose of hastening that day when the 'nations shall learn war no more.'

The day designated by the Peace Society, for such a concert of prayer, is Christmas day, or some other convenient day, or evening, between that day and the 1st of January. Ministers have also been requested to preach in favor of the cause of peace on the 25th of December, when that day falls on the Sabbath, or on the Sunday preceding, when it does not. The Peace Society have also requested that a contribution in aid of its funds, should be taken up, either after the sermon, or at the prayer-meeting. This year, the 25th of December falls on Sunday, and the General Agent of the American Peace Society would remind those ministers who are pledged to preach, at least once a year, on peace, particularly on or a little before Christmas day, that the time draws near; and that the Peace Society is very much in need of their assistance, by their preaching, their prayers, and their contributions; and he ventures to request, that this year the contribution be taken up immediately after the sermon.

Many people suppose that, because the Peace Society has not been clamorous for funds, therefore it is in little or no need of them. This is a great mistake. It is true, we do not ask for the amount of funds bestowed on the Foreign and the Domestic Missionary Societies, or the Bible Society, but we do need funds, equal in amount to the wants of the Tract Society.

If it should be asked what we would do with such an amount of funds? I answer, (1.) We want them for the printing and distributing of Peace Tracts. Many a man is now indifferent to the cause of peace, because he has never thought on the subject, and he has never had any thing to make him think on it. We want, at least, ten million pages of peace tracts, annually, for our own country, and as many more for those parts of the world which are inhabited by nominal christians. (2) We want able ministers of the gospel, to go through our country, and lay the subject fairly before the christian public; for many good men, both clergy and laymen, are very much mistaken with respect to the nature of the peace cause, and think it is only a temporal concern. This is another great mistake. On the success of the peace cause depends, under God, the eternal destiny of thousands of the present generations, and the speedy dawning of the millennial glory. (3) We want delegates to visit all parts of Europe, to plead the cause of peace before the christians of those countries, by preaching and peace tracts, and to solicit their prayers and their co-operation.

It is true, that even with the very feeble means in our power, our cause advances, and our receipts last year were three times as much as they ever were before; but they are still small indeed, compared to what they ought to be. If the thousand ministers, who are pledged to preach in favor of our cause, would take up a collection next Christmas day, after the sermon, much good would be done, both for time and eternity.

Will christians refuse their prayers and their alms in furtherance of so good a cause? If they do, can they expect the blessing which Christ pronounced on the peace-makers, that 'they shall be called the children of God?'

WM. LADD, *Gen. Agt. of the A. P. S.*

N. B. Contributions may be handed to Daniel Cooledge, No. 322 Pearl-st. New York, and peace tracts obtained to half the amount of the contribution.

P. S. All editors friendly to the cause of peace are requested to give the above an insertion in their papers.

[From the New York Observer.]

WOMEN AND WAR.

We have heard of amazons in ancient times and barbarous countries; but we should hardly have expected to find such female monsters in the nineteenth century, under the full blaze of the gospel. Woman's mind is a mirror of the society around her; her character and condition furnish a pretty sure index to those of a people; and, when we see her in all the gradations of rank and worth lending her influence to a pernicious custom, there *must be* an urgent necessity for reform.

War is still patronized by woman. Does she not smile on men of blood? Does she not flatter and caress them? Does she never attend balls to honor them and their murderous exploits? Does she not embroider banners for those whose very business is the butchery of men, women, and children? Yes: and she glories in it all.

Female warriors have been found in the heart of christendom ever since the dawn of this boasted century. We are assured by Bulwer, that the French armies have never been engaged in the neighborhood of Paris, 'without there being found *many* of those females whom one sees in the saloons of Paris, slain on the field of battle, to which they had been led, not so much by a violent passion for their lovers, (French women do not love so violently,) as by a passion for adventure, which they are willing to gratify even in the camp.' Dumourier had at one time, for his aids-de-camp, two delicate and accomplished women, who delighted in the bloody scenes of war. 'Often, in the most desperate crisis of the battle,' says a general, 'have I heard their slender but animated voices reproaching flight, and urging to the charge; and you might have seen their waving plumes, and Roman garb, amid the thickest of the fire.' After the battle of Waterloo, there were found among the dead the bodies of several Parisian girls, who had gone forth with their paramours, and actually fought in their company. Nor was this an uncommon event. 'One morning, says Mr Scott, 'when passing through the Palais Royal at Paris I saw one of these women dressed in military costume, with boots, spurs, and sabre. No Frenchmen seemed to consider the sight a strange one.'

Even American ladies are still accustomed, occasionally, to flatter soldiers by presenting them splendid banners. On a recent return of a volunteer company to a town in one of our southern States, from their butchery of the poor oppressed Indians the *ladies* of that place, 'in the *ardor* of their *patriotism!* gave them a standard, on the 4th of July; and Mrs. ****, selected to present it, makes upon the occasion a speech, that would not have disgraced the wife of Tamerlane, or Genghis-kahn. She is utterly unable to express 'the feelings that animate her bosom,' talk's of the soldier's ferocious enthusiasm, and says, 'of nothing is he prouder, to nothing is his heart's devotion more freely given, than to the star-spangled banner; he will yield it only with his life, it has his first gaze at morn, his last at eve; it animates him in death; and, as he views it still erect he dies triumphant.' She bids them always be unshrinking in their work of human butchery, and commends them to 'the Lord of hosts as their shield and banner.' The address and reply contain much more of this savage and impious rant so common in war; and a toast to 'Mrs ****, emphatically patriotic, at once a true American and a child of liberty,' was received with *nine cheers!*

We have no room to comment upon this instance of female vandalism and impiety; but we beg our readers to analyze it for themselves, and compare it with the spirit and precepts of the gospel, with the principle of morality, or the dictates of humanity and common sense. While *such* things are not only tolerated, but trumpeted in pride through the land, is there no need of efforts to correct a public sentiment so strangely perverted? While *some* women are thus prostituting their influence to support a custom which has filled the earth with weeping widows, and desolate orphans, shall Christian females excuse themselves from efforts in that blessed cause which seeks to banish such sentiments from christendom, and to raise up, especially from the young, such a generation of peace-makers as will keep the peace of every country blest with the light of the gospel? Has *woman* nothing to do in producing such a result?

PEACE-GLEANER.

FOR THE REGISTER AND OBSERVER.

WHY DON'T YOU HAVE A LIBRARY CONNECTED WITH YOUR SUNDAY SCHOOL?

Mr Editor,—In the Sunday School Teacher No. 4, I find some remarks upon Sunday School Libraries. The writer says on page 172. 'Another objection, causing bad habits of reading, is so indefinite in its character, that it is difficult to meet it understandingly. The only bad habit which we can imagine to arise, of so serious a character as to require the discontinuance of the Library, is that of not understanding what is read.' The objection in regard to bad habits of reading, in this form of it, the writer goes on to meet and answer. I must confess that when I read the above extract, I was filled with surprise. I was surprised, in the first place, that any one at all conversant with Sunday School Libraries, at all accustomed to look not merely for the present interest excited, but for the permanent effects produced by these Libraries, should never have thought or heard of any other form of the objection—bad habits of reading—should be left to guess at its true meaning. I was surprised, in the second place, that, when attempting to guess, he could for a moment imagine that reading without understanding what is read was the true meaning of the objection. I had supposed that it was admitted on all hands, that, in whatever else writers for the young had failed, they had at least succeeded in adapting their works to the comprehension of children.

This objection to Sunday School Libraries, that they cause bad habits of reading, is one which for some time past has existed in my own mind. I will therefore endeavour to give it a definite shape. My objection is, that *they serve to create a novel reading mania.* What is the character of the books with which these Libraries are filled? They are attempts on the part of the writers of them to convey moral instruction by means of fictitious narrative. The children are interested in them. But their interest relates to the fictitious narrative, and not to the moral instruction conveyed by it. I have seen children who would read night and day, could they have a story book, but who would soon grow listless and even sleepy over the most interesting work of history that could be put into their hands. I have seen in a Sunday School Library Ware on the Christian character, Extracts from Fenelon, Contemplations of the Savior, standing week after week untouched, uncalled for, and for years as unsoiled as when first deposited; but I have seen in the same Library, that the most valueless book upon the shelves, that contained a story, was much called for and much read. I have known a Sunday School scholar and a great reader of the books from the Library, in speaking of a book of history, call it *dull*, and this before reading, simply because it was history and not fiction. I have seen a boy of 9 years of age, who had read as many Sunday School books as any boy of his age, who could with great difficulty get through with the volume of the Entertaining Library on Insect Architecture; but while reading this, or rather lounging over it, 'Mr Midshipman Easy' fell in his way. He at once seized with avidity upon the latter, and read with the most intense interest until it was finished, to the neglect of the former. Is it said that Insect Architecture is not written in a proper style for children? Is Mr Midshipman Easy any better adapted to the capacities of children in its style? No. This is not the reason. The true reason is, the one is simply a narration of facts, though of the most wonderful and interesting character, the other is a novel with a plot and thrilling incidents. The one did not, while the other did satisfy the novel reading mania, which had been excited by the perusal of the volumes of the Sunday School Library.

These are facts; nor are they solitary facts. Others might be added to the list. I have thought much upon the subject. I have conversed with others. I have not sought so much for the opinions of Sunday School teachers and superintendents, because they are generally gratified and governed in their opinions by the interest excited in children by these books, and have no opportunity of witnessing the effects. I have not thought much of the opinions of those mothers who prefer their own pleasure or indolence to the best good of the child; for such will be delighted that they can keep their children still for a few hours by means of a story book, without once inquiring what may be the tastes and habits which the child is forming. I have asked intelligent and anxious mothers, those who were looking at the best good of their childrem, and at the permanent effects of their reading, and they have spoken with strong manifestations of feeling of the evil effects which they have witnessed and mourned over in their own children, as they grew up to be young men and women.

I am not opposed to all fictitious writings; but I object to the plan of feeding wholly this particular appetite and thus rendering it morbid in its cravings. I have feared that the influence of Sunday School Libraries would be to carry those who have been constant readers of them to the circulating Library, rather than to the scientific lecture or the religious meeting, and would also lead them, when there, to make their selections almost wholly from the novels with which they abound. And then too what this morbid state of feeling has been produced when this novel reading mania has been created it will lead the young to seek for fiction without regard to the moral character or tendency of what they may read. I venture to say that nine tenths of those young persons who have read the great mass of our Sunday School books, would, at the age of 17 years, read Paul Clifford with double the interest they would read the Young Man's Guide.

But, Mr Editor, I forbear, I am not an enemy to Sunday School Libraries, though for the present my fears in regard to them are greater together stronger than my hopes. But I have written for the purpose of enabling the writer in the Sunday School Teacher to meet this objection as it really and actually exists in one mind at least.

Portland, Me. J. W.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 24, 1836.

CHRISTMAS.

This great religious festival, hailed with sacred joy by most professed Christians, occurs the present year, on the Lord's day. Thus is that the day commemorated as that of the advent of the Prince of Peace, on whose banner was inscribed 'peace on earth and good will to men,' coincides with the day of the triumphant resurrection of the Captain of our Salvation, by which he confirmed the heavenly origin of his doctrine, and changed from ignominy to glory through all coming time, the death inflicted on him by the cross.

In this land of the puritans we have been accustomed, if not to sneer at the observance of Christmas, to look upon it with indifference. Prejudice was at the bottom of this; prejudice, not against commemorating the birth of our Lord but against the Church which celebrated the day of his birth, and other holy-days, with offensive ceremonials. But the descendants of the puritans in this age and this region have in a good degree outgrown this feeling. They are not even disposed to cavil much about the uncertainty of the day of the Savior's birth. Why indeed should they? It matters nothing in regard to the spirit with which they should gratefully recur to that glorious event; and by pressing an objection on such grounds they expose themselves to similar cavils respecting the day devoted to sacred rest and public worship, consecrated by the common consent of Christians.

May we not hope, that, on this year's return of the reputed birth day of Christ, faithful believers will every where call to mind his great errand to mankind? that prayers and offerings will be consecrated on the altar of love for the peace of nations, for the culture of brotherly love among men, for the sacrifice of those lusts and passions whence proceed wars and fightings, and for the spread of that pacific spirit, which entitles those who possess and exercise it, to the endeared appellation of 'Children of God?'

CORRESPONDENTS. Some of the communications of our correspondents we are obliged to postpone till next week, and among them the account of the Dedication at Pepperell.

*** The subscriber acknowledges the receipt of one thousand dollars, from Joshua Clapp Esqr., for the use of the divinity School.

H. WARE, Jr.

Cambridge, Dec. 14, 1836.

NEW PUBLICATIONS.

The Casket of Gems: the Gift of an Uncle and Aunt. With fine wood engravings by Anderson. Boston: Munroe and Francis. 1837.

This is a good book, from a plain-hearted and plain-spoken author. It recommends cheerfulness, fidelity, humility, usefulness, consideration, honesty, stability, kindness, promptness, integrity, neatness, contentment, generosity to competitors, self-possession, gratitude, self-examination, &c., sometimes in homely language indeed and by homely examples, but by examples generally striking, such as occur to every careful observer of the ways of the young and their elders; examples both of the virtues to be illustrated and of the contrary faults or vices. We recommend it as a gift to the young, to say nothing of its wholesome instructions for men and women.

The American Orator's Own Book; or the Art of Extemporaneous Public Speaking. Philadelphia: James Kay, Jun. and Brother. 1836.

This work is divided into four parts. 1. 'The faculties of reading and recitation' with rules for practical discipline. 2. Narration, descriptive and argumentative pieces, with analyses to enable the pupil to discriminate the branches of discourse. 3. Rules for acquiring the habits of discussing subjects with facility and clearness. 4. Selections as exercises for practice in conformity to the rules before laid down.

This work is manifestly the production of a scholar who has made the subjects of which he treats a careful study. It would require more attention than we are now able to bestow upon the work, to vouch for all its details; but we see much to approve and much that is entitled to the attention of those who would prepare themselves or aid others to become, if not distingulshed, at least acceptable public speakers.

Exercises for Private Devotion. By the author of Pious Thoughts and Reflections in Retirement. Boston: Samuel G. Simpkins. 1837.

This is a very neat little volume from the pen of a Lady, already favorably known in our religious community as an interesting devotional writer.

The author—a confirmed invalid, and often a great sufferer, has with a pious purpose endeavored to communicate to others some of those serious reflections and meditations which have afforded support and consolation to her own mind under severe and protracted illness—In this attempt she has well succeeded.

The devotional exercises breathe the true spirit of simple faith and fervor.

The book will no doubt, afford pleasure and instruction to that class of readers for which it is particularly designed; and will be a valuable addition to the Libraries of our Sabbath Schools.

ECCLESIASTICAL.

Installation.—On the 4th inst. the Rev. Seth Chandler was installed over the First Church and Society in Shirley. The services on the occasion were in the following order. Introductory Prayer, by Rev. Mr White of Littleton. Selections from the Scriptures, by Rev. Mr Gilbert of Harvard. Sermon, by Rev. Mr Lincoln of Fitchburg. Prayer of Installation, by Rev. Mr Morse of Marlborough. Charge by Rev. Dr Thayer of Lancaster. Right Hand of Fellowship, by Rev. Mr Babbidge of Pepperell. Address to the Society, by Rev. Mr Robinson of Groton. Concluding Prayer, by Rev. Mr Allen of Bolton.

The services were all of a high character, and appropriate to the occasion. The sermon was from 2d. Timothy, iv, 5. 'Make full proof of thy ministry.' It was an able and eloquent discourse delivered in the usual fervent style of the speaker, and was adapted to impress, not only him, who was inducted into the pastoral relation, but also the ministering brethren assembled, with a just share of the dignity and responsibleness of the pastoral office.

We congratulate this ancient Society on the re establishment of the gospel ministry, among them, under such favorable auspices, and devoutly hope that the connection formed with so great unanimity, may long continue a source of mutual happiness to both minister and people.

Ordination.—Lord's day evening, 11th inst. Mr Joseph W. Parker, late of Newton Institution, was ordained as pastor of the First Baptist Church in Cambridge. The exercises were as follows. Reading the Scriptures and Introductory Prayer by Rev. C O. Kimball; Sermon by Rev. Geo. B. Ide, of this city, from Acts xvii. 16—Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry. Installing Prayer by Rev. Prof. Sears; Charge by Rev. G. B. Ide; Right Hand of Fellowship by Rev. N. Medbery, of Watertown; Address to the Church and Society, by Rev. Dr Sharp. His remarks were founded on 1 Cor. xvi. 14—Let all your things be done with charity. Concluding prayer by the Rev. Mr Stearns, of the Orthodox Congregational Church in Cambridgeport; Benediction by the Pastor.

Watchman.

Rev. Linus H. Shaw was installed over the first Congregational Society in Townsend, on Wednesday last.

AMERICAN COLONIZATION SOCIETY.

The twentieth annual meeting of the American Colonization Society was held in the Hall of Representatives, at the Capitol, on Tuesday evening, 13th inst. at 5 o'clock, Henry Clay, of Kentucky, Senior Vice President of the Society, in the chair.—Though the weather was extremely inclement, a large and respectable audience attended. The meeting was opened by prayer from the Rev. Dr Proudfit, of New York: after which, the Annual Report of the Board of Managers was read by the Rev. Mr Gurley, Secretary of the Society. It is a document of considerable length, and presents a most encouraging view of the progress and prospects of the Society. The increased favor which it showed the cause to have received during the past year in several Southern and Southwestern States cannot fail to animate the hopes and operations of its friends.

Interesting addresses were delivered by Dr Proudfit and Dr Reese, of New York; Mr Grennell, of Massachusetts; Mr Z. C. Lee, of Baltimore; the Rev. Dr Hill and the Rev. Charles W. Andrews, of Virginia; Mr G. W. P. Custis, of the District of Columbia; and the Rev. Dr Laurie.—And the Society then adjourned to meet on the following evening at 7 o'clock, at the First Presbyterian Church.—*Nat. Int.*

CONGRESS.

Dec. 5th. Both Houses formed a quorum.

In the Senate, Messrs. Sevier and Fulton, elected Senators from Arkansas took the oaths of office, and their seats were assigned.

Dec. 6th. The President's Message was communicated to both branches. Mr Kent Senator from Maryland announced the death of his colleague Mr Goldsborough, and the usual resolutions were adopted.

In the Senate, Dec. 7th, Mr Benton gave notice that he should, on an early day offer his expunging resolutions.

In the House of Representatives, Mr Claiborne of Mississippi announced the death of his late colleague, David Dickson, and after a brief eulogy, moved the customary testimonial, which which was unanimously agreed to. Mr Haynes of Georgia, also announced the death of his colleague, John Coffee, and made a similar motion which was unanimously agreed to.

Dec. 8th. In the Senate, Mr Benton introduced bills providing for the selection of sites for and the construction of fortifications, the establishment of a western army, increase of the army, &c. &c.

Mr Grundy gave notice of his intention to ask leave to introduce a bill to amend the Judiciary of the United States.

In the House of Representatives Mr Davis of Indiana, noticed in a feeling and appropriate manner, the death of Mr Kinniard of that State; and after the adoption of the customary resolutions for wearing mourning in respect to the memory of the deceased, the House immediately adjourned till Monday.

Dec. 12th. In the Senate, Messrs. Webster, Tallmadge, and Black, appeared and took their seats.

Mr Ewing of Ohio, pursuant to notice, asked and obtained leave to introduce a Joint Resolution to rescind the Treasury Order of July 11, 1836, and to render it unlawful hereafter in any Secretary of the Treasury, to designate any particular kind of money which should be received in payment for Public Lands, so as to favor particular banks. The resolution was read and ordered to a 2d reading.

Mr Morris gave notice that he should, tomorrow, ask leave to introduce a bill to limit sales of Public Lands to actual settlers.

Mr Asbury Dickens was elected Secretary of the Senate.

The chairman of the several standing committees were elected.

In the House of Representatives, the standing committees were announced by the speaker.

Mr Adams presented a petition from 1100 citizens of Boston, praying for a repeal of the duty on foreign coal, and moved its reference to the commitee on Manufactures.

Mr Fay of Penn. offered a resolution directing the committee of Ways and Means to inquire into the expediency of immediately abolishing the duties on foreign grain and bread stuffs of all kinds.

Mr Mercer offered a resolution instructing the committee on Ways and Means to report a Bill to amend the 13th section of the Deposite Bill, passed at the last session, so as to release the States from any obligation to return the portions of the surplus revenue which they might receive. Laid on the table.

In the Senate, Dec. 13th, the election of standing committees was finished.

In the House of Representatives, on motion of Mr Loyall, the several portions of the Message were, as usual, referred to the several appropriate standing committees.

Mr Wise offered the following resolution.

Resolved, That so much of the President's Message as relates to the condition of the various executive departments,—the ability and integrity with which they have been conducted,—the vigilant and faithful discharge of the public business in all of them, and the causes of complaint from any quarter, of the manner in which they have fulfilled the objects of their creation, be referred to a select committee, to consist of nine members, with power to send for persons and papers, and with instructions to inquire into the condition of the various Executive Departments, the ability and integrity with which they have been conducted, and the manner in which the public business has been discharged in all of them and into all cases of complaint from any quarter, of the manner in which the business of the said departments has been conducted, and whether any of their officers or agents of every description whatever, directly or indirectly connected with them in any manner, officially or unofficially, in duties pertaining to the public interest, have fulfilled or failed to accomplish the objects of their creation, or have violated their duties, or have injured or impaired the public service or interest; and that said committee in its inquiries may refer to such periods of time as to them may seem expedient.

Mr Wise rose and addressed the House from a written speech for upwards of an hour. He reviewed the life of President Jackson, and the means by which he came into power. He reviewed the President's subsequent career, declaring him to have violated every pledge, and run counter to every principle previously avowed. He drew an historical parallel between Andrew Jackson and certain well-known Roman emperors, in his conduct towards the Senate. He referred to the President's electioneering tour, and to his gross personal abuse of his political enemies. He attributed the President's present sickness to his tour. He made some severe strictures on the last Message, which he declared to have come to Congress, wreaking with the fumes of the Kitchen Cabinet.

The resolution was adopted—ayes 86, noes 78.

In the Senate on Wednesday, Mr Calhoun appeared and took his seat. The rest of the committees were ballotted for and chosen.

The joint resolution offered by Mr Ewing for rescinding the Treasury order requiring specie payments for land purchases, was taken up, and Mr Ewing addressed the Senate at length in support of it. Mr Benton expressed his intention to reply at length, but wished further time to obtain official documents. Mr Webster expressed that an early day might be assigned for the discussion, and proposed Monday, which was agreed to.

In the House of Representatives, fifteen resolutions adopted in committee of the whole, for referring the various subjects of the President's Message to the appropriate committees, came up for consideration. Twelve of the resolutions were concurred in. On the 3d, which proposed to refer so much of the message 'as relates to the finances and every thing connected therewith,' to the committee of Ways and Means, Mr Adams moved an amendment, making a reservation of so much 'as relates to the protective duties and every thing connected therewith,' and referring such parts to the committee on manufactures. On this motion a debate arose which occupied most of the day's session. Mr Adams supported his motion—Mr Cambreleng opposed it—Mr Mann, Mr Denney, Mr Pickens, Mr Bouldin, Mr Vanderpoel, and others spoke upon it, and it was finally agreed to.

In the Senate on Thursday, Richard E. Parker, Senator elect from Virginia, and Robert Strange, Senator elect from North Carolina, appeared, were qualified, and took their seats.

Mr Webster presented two petitions from Boston, praying for a reduction of the duty on coal, which, after some remarks by him, were referred to the committee on manufactures.

Mr Davis presented several petitions, one of which was from R. D. Tucker and others, importing merchants of Boston, praying for a restoration of the system of credits in the collection of duties, and a modification of the laws relating to debenture. It was referred to the committee on Finance.

A resolution was adopted for the appointment of a committee of inquiry respecting the burning of the Patent Office and Post Office.

Mr Clay gave notice that he should on Monday ask leave to introduce a bill to appropriate for a limited time the proceeds of the sales of public lands, and granting lands to certain States.

The Senate adjourned to Monday.

In the House of Representatives, a committee was appointed to investigate the causes of the burning of the Post Office, with power to send for persons and papers.

The House resumed the report of the committee of the whole, on the reference to committees of the various portions of the President's Message, and on the 15th resolution, viz: that adopted by the committee on motion of Mr Wise, for an inquiry into the conduct of the executive departments, a long debate arose, in which Mr Pearce, Mr Peyton, Mr Glascock, Mr Ripley, Mr Mann, and Mr Underwood took part. Mr Pearce moved an amendment, referring the portion of the message in question to a select committee, with instructions to 'inquire into any specific causes of complaint which may be alleged against the integrity of the administration of any of the departments or their bureaux, or the vigilance and fidelity with which their duties have been discharged,' with power to send for persons and papers. Before the debate was concluded the House adjourned.

The Senate did not sit on Friday. The House confined themselves to the discussion, in committee of the whole, of private bills. A bill for the payment for horses and other property lost or destroyed in the service of the United States, caused considerable debate. It was amended so as to embrace cases running back to 1812. It was reported to the House, with several other bills. A resolution was adopted to instruct the committee on claims to inquire into the expediency of making compensation for expenses incurred by volunteers and militia, in equipping for a campaign against the Creeks, who were discharged as soon as they were received into the service.

INTELLIGENCE.

(From the National Intelligencer.)

General Post Office and Patent Office Burnt, on Thursday morning the 15th inst.—It is with no ordinary regret that we perform the duty of announcing the destruction, by fire, of the building in the central part of this city, which has for many years been occupied by the General Post Office, the Patent Office, and the City Post Office, with an important part of the contents of those buildings, including the entire contents of the two latter.

This calamity, great as it is, has long been feared by those old residents of Washington who knew the combustible nature of the building, (the floors being all of wood, and some of them not even counter-sealed,) and the custom of stowing fuel, not only coal but wood, in the vaults underneath the first floor. The calamity has come at last, and affords the second demonstration, within four years, of the utter absurdity and improvidence of the structures to which the public archives, records, and Government accounts have been hitherto for the most part confided.

The first alarm of fire was given by Mr Crown, a Messenger, who usually sleeps in the room connected with the City Post Office (the Post-master's own room.) The Clerks had been at work assorting the Mails, until half past two o'clock, when one of the persons belonging to the Office (Mr Lansdale) passed out of the East door, and along the whole front of the building, without discovering any thing to give rise to a suspicion of danger. Not long after three o'clock, Mr Crown was roused from a light slumber by the smell of smoke. Opening the door of the City Post Office, he perceived a dense smoke, without any visible appearance of fire. He gave the alarm instantly, first rousing Mr Cox, one of the Clerks, who slept in a back room, adjoining the Post Office, and who, coming out of the door of his room, passed along the whole of the long room with difficulty, through the smoke, hearing the fire crackling, but being able to see nothing. The watchmen in the body of the building, some distance from the City Post Office had perceived nothing of the smoke, until they, also, were alarmed by Mr Crown.

The hour of the night when all this took place being one at which the whole world is buried in the deepest sleep, it was found almost impossible to spread the alarm of fire. One of the church bells began to ring, but the ringer, not seeing any flame, ceased ringing almost as soon as he began, and it was a full half hour before the alarm bells were rung, and more than that time before an engine, or a bucket of water could be commanded. As it was, the fire had its own way, and was at last seen in the vault or cellar immediately under the delivery window of the City Post Office; followed shortly afterwards by flames from the windows, of the latter, and, within five minutes afterwards, by flames from the roof, the fire having crept up along the staircases or partitions to the top of the building before it broke out below.

From the moment of the flames bursting out from the lower windows, it was obvious that all hope of saving the building was in vain. In little more than an hour the whole interior of the building and its contents were destroyed.

The books of the General Post Office were all, or nearly all, saved, exertions having been made for their safety from nearly the first moment of the alarm; but a mass of papers, &c., belonging to the Office were destroyed. Not any thing was saved from the Patent Office or the City Post Office, the volume of the smoke preventing any body from penetrating the latter, so as to save any thing.

As to the origin of the fire, it is impossible to say any thing, for nothing seems to be known of it, except that it was in a cellar or vault, in which pine wood and coal were stowed, all of which were probably in a state of ignition before the fire disclosed itself to the eye. We the more willingly forbear any conjecture as to the cause of the fire, since both Houses of Congress have taken steps, through committees, to investigate it, and in one House with power to send for persons and papers.

Most fortunately, the night was calm and comparatively serene, or the destruction of private property would have been inevitable and great. Had it occurred on the night previous, when the wind blew almost a hurricane, several squares of valuable buildings must have been destroyed. The means of the city for extinguishing fires are wholly inadequate to the value of the property at stake, and the sources for the supply of water for the engines are limited in their extent as well as precarious. We trust that the lesson we have just received will not be lost on those who have it in their power to apply the remedy.

Of all the amount of loss of papers and property sustained by this disaster, that which is most to be regretted (because irreparable) is that of the whole of the great repository of models of machines in the Patent Office. The mouldering ashes now only remain of that collected evidence of the penetration, ingenuity, and enterprise which peculiarly distinguish the descendants of Europe in the Western World.

The Washington Fire.—The row of houses contiguous to the Post Office, on 7th street, were in great danger. Their preservation is greatly owing to the active and well-directed efforts of the Hon. Abbott Lawrence, of Mass., aided by an engine and fire company from Georgetown. The engines were brought tardily to the spot, and were in bad order. But, even if they had been earlier and in better trim, they could have been of no use, for there was no water by which they could be supplied.

Fire at Chesterfield N. H.—We are sorry to learn that on the night of Nov. 29 the dwelling house of Rev. S. A. Barnard with all its contents, was consumed by fire, the family barely escaped with their lives. The loss is estimated at $1500. Insurance $750. We are glad to learn that his friends are assisting him to build another house.

Charge of Importing Slaves.—On Tuesday evening, the deputy U. S. Marshal arrested Joco Evangeliste de Souza, Captain of the Portuguese brig Brilliante, charged with importing slaves into the United States. The brig is lying at the foot of Market street, and five alleged slaves were found on board her, and are detained as witnesses. The captain was held to bail in the sum of 2500 dollars.—*N. Y. Jour. Com.*

Canada.—Two important projects have been recently agitated in the Canadas, for changes in the government of those provinces. On is a proposal to unite the two provinces under one government, and the other to change the limits of the two provinces, in such manner as to give a seaport to the Upper province, by annexing Montreal to it. Resolutions are now under discussion in the Assembly of Upper Canada, for an Address to the King, praying for the annexation of Montreal to that province. We infer from the tone of the papers that the English population of Montreal are not averse to the measure, provided the conditions of the annexation are such as they may think reasonable.

Distressing case of Hydrophobia.—Nathan Smith, a resident of Stanhope, Sussex co. New Jersey, was at a store in that town, in June last, when a mad dog ran in and bit him on the back of one of his hands. The wounded part was soon after cut out and cauterized.—From that time until the 21st day of November last, nothing occurred to relieve or increase his apprehensions respecting the issue. During the interval, he partook of scull cap tea. The wound healed, but was at times sensitive, and occasional exercise or passion would cause it to break out afresh. The first symptoms of malady appeared on the above day, when he complained of a pain in the head and in the wounded part. The following day, restlessness, fever and increased pain came on. Toward midnight appeared alarming spasmodic affections in the throat, and a feeling of suffocation, attended with a general agitation of the system. These occurred at intervals, and increased till Thursday evening, when an abundant flow of saliva begun, and the spasms increased in violence. During the intervals, he begged his attendants to hold him more firmly, as he should probably run raving mad, and he did not wish to injure any one, which he might do if not prevented. The last spasm occurred on Thursday evening about 9 o'clock, and terminated his existence. He lived but two days after the first attack, and all that time presented a spectacle of horror beyond description. His countenance was vacant and unearthly, and his sufferings extreme. He begged in the most imploring manner for some one to put an end to him, and rid him of the misery of being choked to death, such was the extent of his sufferings. His thirst was extreme, and when drink was presented to him, he was seized with indescribable horror, and ordered it away. If he did attempt to drink, violent spasms ensued. He left a wife and two children, and was 25 years of age.—*Morristown New Jerseyman.*

TEXAS AND MEXICO.

From the Correspondent of the N. Y. Courier and Enquirer.

New Orleans, Nov. 30, 1836.—Yesterday in the hurry of finishing my letter I omitted to inform you that Don Lorenzo Zavala, the former and first Vice President of the Republic of Texas, is no more. He died at his farm on the banks of San Jacinto, on the 22d instant, leaving a distressed wife and four children.

The commissioners sent from Mexico, via, New Orleans to Texas, charged with making certain proposals—not in the name of the Mexican Government, as many papers have erroneously announced—to the Texan cabinet, as also to General Santa Ana on the part of some conspicuous leaders of both parties, the Santanistas, and federalists or liberals, have returned sadly disappointed to New Orleans in company of Mr Wharton. The plan was merely this: to deliver—with the powerful influence of Santa Ana, and the assistance of the Texan cabinet, either direct or indirect—the oppressed Mexicans from the dictatorial and tyrannical government of Tornel—to establish a more liberal system of things in that Republic, and to bring about at once the termination of hostilities with Texas. The commissioners were very well received, and their proposals approved of by various members of the cabinet, as well as by a great majority of the Senate and the House of Representatives. It was stipulated that Santa Ana should remain a prisoner until the contemplated plan was brought to a successful issue. Unfortunately, President Houston, who had determined on setting Santa Ana at liberty, and sending him to Washington on his parole, strongly opposed the negociation, and would not allow the Mexican commissioners even to pay their respects to their General Santa Ana, which conduct induced the commissioners to take leave of the Texans and to return to New Orleans. Thus has ended the negociation from which so much was expected.

It appears that President Houston, notwithstanding the last resolution of Congress that the incarceration of Santa Ana should be continued, which the Mexican commissioners also recommended, persists on releasing him, and letting him go to Washington. Hence the protest made by Mr White, who it is stated in the Texan papers, is on intimate terms with Houston, against the resolutions proposed by the select committee of Foreign Affairs on the release of Santa Ana.

As far as my knowledge of the division of parties in Mexico goes, it appears to me that the line of conduct adopted by Houston with regard to the commissioners mentioned above, must enlist in the ranks of the enemies or opposers of Texan independence in Mexico, a great number of federalists or liberals, who feel disposed to agree to the acknowledgement of said independence, provided they could, by means of some direct or indirect assistance from Texas—get rid of the insupportable despotism and tyranny of the present government. The people, it appears, are well disposed to act, but they have neither arms or ammunition, Santa Ana having adroitly disarmed completely the militia of the States.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over the office of the Morning Post, No. 19 Water street.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

☞REMOVAL.

The office of the Christian Register is removed to No. 19 Water St.--third story, directly over the office of the Morning Post.

MARRIAGES.

In this city, by Rev. Mr Winslow, Rev. J. W. Parker, Pastor of the Baptist Church and Society at Cambridgeport, to Melania, daughter of Philip Ammidon, Esq.

In West Bridgewater on the first inst. by Rev. Mr Stone Mr Samuel F. Tribou, to Miss Abigail Britton of N. Bridgewater—on the 4th inst. by the same, Mr Lewis T. Alden of Bridgewater to Miss Abigail S. Howard of W. Bridgewater.

In Roxbury, Wm. H. Sumner Esq. late Adjutant Gen. of Mass. to Miss D. S. Greenough.

DEATHS.

In Newton, on Friday afternoon, 14th inst. Rev. Joseph Grafton, A. M. for a half century Pastor of the first Baptish Church in that town. Funeral services were attended in the old Baptist meeting house at Newton, on Tuesday last. Sermon by Rev. Dr Sharp, of this city.

In Somerset, 13th inst. Daniel Brayton, a native of Newport, R. I. an approved and valuable Minister of the Society of Friends, aged about 75.

In Deerfield, on the 16th inst., Elizabeth Barker, only child of Luther B. Lincoln Esq. aged 6 months.

In Littleton, Nov. 24, Mr Benj. Worcester, 99. He lived and died without an enemy.

In New York, Rev. John McDowall.

In Hopkinton, 25th ult. Mrs Mary J. widow of Rev. Samuel Russell, late of Norwich, and daughter of Rev. Nathan'l Howe, 34.

CHRISTMAS AND NEW YEAR PRESENTS.

ANNUALS. Friendships Offering, Keepsake, Heath's Book of Beauty, Juvenile Scrap Book, Magnolia, Juvenile Forget-me-not, Token, Gift, Pearl, Religious Souvenir, Violet, Union Annual, Jewel, Youths Keepsake, Christian Offering, Christmas Box, and Boston Book.

Also—The Young Ladies Friend, Young Ladies Gift, Ladies Wreath, Portland Sketch Book, Poor Rich Man and Rich Poor Man, American Lady, American Gentleman, Good Life, Maundrell's Journey to Jerusalem, Path of Peace, Scenes and Characters Illustrating Christian Truth, in 6 vols. Brooks' Prayers, Brooks' Monitor, Religious Consolation, Meditations for the Afflicted, Mrs Sigourney's Letters to Young Ladies, &c.

BIBLES—A good assortment of large and small Bibles, some in splendid binding.

JUVENILE BOOKS—A large assortment of Juvenile Books among which are the following recent publications. Stories about the Commandments, Casket of Gems, Olive Buds by Mrs Sigourney, Conversations of a Father, Robert Ramble's Sketch Book, Robert Ramble's Port Folio, The Seasons, Farm House, Dialogue Stories, King Solomon's Councils, Class Book of Nature, Flowers of Fable, Persian Fables, Juvenile Tales, with a large assortment of English *Colored Toys.*

Likewise—Dissected Maps and Pictures, many of which are new, Albums, Portfolios, Pencil Cases, and Pocket Books.—For sale by S. G. SIMPKINS, Court st. d 24

NEW YEAR! NEW YEAR!

ELEGANT BOOKS, &C.

Parents and others who are desirous of presenting the best books to their children, those which will combine elegance with useful instruction, are invited to look in at the store of the subscriber, on the approaching holidays. They will there find a rare and very extensive collection of Books, Annuals, Fancy goods &c. suited to all ages and capacities.

Among the collection of Books, may be found the following new works.

Conversations of a Father with his Children, just out.
The Casket of Gems.
The Fairy Book
Rich and Poor Boys.
The Evergreen
The Seasons
Cottage Stories
The Song of the Angels
Susan Ellmaker
The Nursery Book
The Boy and the Birds
Rollo learning to talk
Juvenile Sports
Paul Pry
Flowers of Fable
The Wreath
The Amaranth
American Girls Book
Swiss Family Robinson
Boys Own Book
Robinson Crusoe, elegant
Family Story Book &c.

--Also--

A splendid assortment of colored Toy Books

—On hand—

The following elegant Annuals for 1837

Flowers of Loveliness
The English Annual
The Oriental Annual
Jenning's Landscape Annual
Heath's Book of Beauty
The Keepsake
Picturesque Annual
Friendship's offering
The Magnolia
The Gift.
The Boston Book &c.

Also the following Juvenile Annuals.

The Pearl
The Violet (English)
The Juvenile Scrap Book (English)
The Youth's Keepsake
The Wreath

By BENJ. H. GREENE 124 Washington, corner of Water street. d 24

NOTES ON THE GOSPELS.—The four Gospels with notes Explanatory and Critical. By Alden Bradford. A useful book for the Sabbath school Instructer.

Also the Sunday School Teacher, published by J. DOWE, 130 Washington st.

YOUNG MAN'S FRIEND. This day published by JAMES MUNROE & CO. the Young Man's Friend, by A. B. Muzzey. For sale at 134 Washington street. d 24

RECORD OF CONVERSATIONS ON THE GOSPELS. This day published by JAMES MUNROE & CO. Record of Conversations on the Gospels held in Mr Alcott's School, unfolding the Doctrine and Discipline of Human Culture. For sale at 134 Washington Street. d 24

THE BOSTON SPEAKER—For the use of Academies and common Schools. Being a collection of pieces in prose, poetry and dialogue. By M. A. Smith. Published by J. DOWE, 130, Washington street.

Extracts from Notices and Recommendations of the work.

'This is a useful book, and will be eagerly sought by those pupils who are selecting pieces for declamation.'—*Eve. Gazette.*

'The Boston Speaker is intended for young students, and contains a judicious selection of pieces.'—*Am. Traveller.*'

From a Teacher.—We have long needed a book in our schools, which would render the exercises of reading and declamation interesting to young students, and I think the compiler of the Boston Speaker has given to the public an invaluable book for the purposes of occasional reading and recitation.'

'The Boston Speaker is worthy of attention, and will promote our school declamation advantageously.'—*Daily Advocate.*

'The Boston Speaker appears to us admirably calculated for the use of schools, being a collection of extracts from among the best writers in the English language. Good taste and judgment have been exhibited in the compilation. This work will supply a deficiency in books for declamation, and we doubt not will become popular.'—*Boston Mercantile Journal.* d 10

ANDREWS AND STODDARD'S LATIN GRAMMAR.

JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, a GRAMMAR OF THE LATIN LANGUAGE, for the use of Schools and Colleges. By E A. Andrews, and S. Stoddard. 1 vol. 12mo. Also, in one vol. 18mo. Questions to do. do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville and Bowdoin and several other colleges. The following opinions respecting its merits have been given by Gentlemen who have had opportunity to examine it.

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr Stoddard. I express most cheerfully, unhesitatingly and decidedly my preference of this grammar to that of Adam's, which has, for so long a time, kept almost undisputed sway in our schools. [Dr C. Beck Professor of Latin in Harvard University.]

I know of no grammar, published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools. [Mr Charles H. Dillaway, Master of the Public Latin School, Boston.]

Your Grammar is what I expected it would be, an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. [Rev. J. Penney, D. D. President of Hamilton College. N. Y.]

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted, a good Latin Grammar for common use. [Mr F. Gardner, one of the masters of the Boston Latin School.]

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with. (Prof. Wm. M. Holland, Washington College, Hartford Conn.)

Your Grammar bears throughout evidence of original and thorough investigation and sound criticism. I hope and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship, on the other, far preferable to other grammars,—a work at the same time highly creditable to yourselves, and to our country. (Prof. A. Packard, Bowdoin College Maine.)

This Grammar appears to me to be accommodated alike to the wants of the new beginner, and the experienced scholar; and, as such, well fitted to supply what has long been felt to be a great desideratum in the department of classical learning. (Prof. S. North, Hamilton College, New York.)

From such an examination of this Grammar as I have been able to give it, I do not hesitate to pronounce it superior to any other with which I am acquainted. I have never seen, any where, a greater amount of valuable matter compressed within limits equally narrow. (Hon. John Hall, Principal of the Ellington School, Con.)

We have no hesitation in pronouncing this Grammar decidedly superior to any now in use. (Boston Recorder.)

I am ready to express my great satisfaction with your Grammar, and do not hesitate to say, that I am better pleased with such portions of the Syntax as I have perused, than with the corresponding portions in any other Grammar with which I am acquainted. (Prof. N. W. Fiske, Amherst College, Mass.)

I know of no Grammar of the Latin language so well adapted to answer the purpose for which it was designed as this. The book of Questions is a valuable attendant of the Grammar. (Rev. Simeon Hart, Farmington, Con.)

This Grammar has received the labor of years, and is the result of much reflection and experience, and mature scholarship. As such it claims the attention of all who are interested in the promotion of sound learning. (New York Observer.)

This Grammar is an original work. Its arrangement is philosophical, and its rules clear and precise, beyond those of any other grammar we have seen. (Portland Christian Mirror.)

C. & B. have also just published,

A GREEK AND ENGLISH LEXICON of the New Testament. By Edward Robinson, D. D.

A HEBREW AND ENGLISH LEXICON, of the Old Testament, translated from the Latin of Wm. Gesenius. By Edward Robinson, D. D.

In press, a NEW LATIN READER, adapted to Andrews and Stoddard's Latin Grammar. By Prof. E. A. Andrews.

BOOKS FOR CHRISTMAS AND NEW YEAR.

A GOOD LIFE. From the true plan of a 'Living Temple,' or man considered in his proper relation to the ordinary occupations and pursuits of Life. By the author of 'The morning and Evening Sacrifice;' 'The Last Supper;' and 'Farewell to Time.' With an Introductory Essay. By John Brazer.

This day published also RELIGIOUS CONSOLATION. By Rev. E. S. Gannett.

SACRED OFFERING. By Mrs Jevons. The above in Rich Binding suitable for Christmas and New Year's Presents. Published by J. DOWE 130 Washington st. d 17

BOOK OF DEVOTIONS.

EXERCISES FOR PRIVATE DEVOTIONS. By the author of Pious Thoughts and Reflections in Retirement. Just published by Sg. SIMPKINS, Court st. d 17

PORTLAND SKETCH BOOK.

EDITED by Mrs Stephens, and embellished with a beautiful engraving of Diamond Cove, from a painting of Codman's. Among the writers are Hon. Prentiss Mellen, Hon. Judge Ware, Prof. H. W. Longfellow, Grenville Mellen, Nathaniel Deering, William Cutter, Rev. Asa Cummings, Rev. G. F. Cox, and other popular writers. Price $1 25, wholesale and retail at COLMAN'S. d10

NEW BOOKS.

FOR sale by JAMES MUNROE & CO. The Fairy Book New ed with beautiful engravings on wood

Confessions of an Elderly Gentleman by Lady Blessington

The Rivers of Prague

Hieroglyphical Bible New ed

The Partisan Leader

Harry O'Reardon or Illustrations of Irish Pride by Mrs Hall

Delphine a Novel by Mad. De Stael

Diary of a Blaze by Mauzat

Plebeans and Patricians by the Author of Old Maids &c. At 134 Washington st. d 10

SIX MORE new and splendid Christmas Books; at COLMAN'S. d10

NEW BOOKS.

RECEIVED by JAMES MUNROE & CO. An Essay on Tobacco by Dr Mussey
Sunday School Teachers Companion
Wreath for 1837
Casket of Gems
Cottage Stories
Olive Buds by Mrs Sigourney
The Evergreen
Moore's Lalla Rookh new pocket edition
History of the late War by Brackenbridge
Irving's Works New and uniform ed Vols 5 and 6
American Orator's Own Book beautiful pocket ed
The Earth by R. Mudie New ed
The Bar Sinister or Memoirs of an Illegitimate
Just received and for sale at 134 Washington st. d 17

CHRISTIAN TEACHER FOR SEPTEMBER.—LONDON.

CONTENTS. Obligations of the Social masses to the Bible
Retrospection a Poem
Unitarianism in America
Armitage's History of Brazil
Martineau's Rationale
Registration Act
Intelligence
Just received by JAMES MUNROE & CO. 134 Washington st. d 17

MEMOIRS OF AARON BURR. Just received by JAMES MUNROE & CO., Memoirs of Aaron Burr, with miscellaneous selections from his correspondence, by Matthew L. Davis. 'I come to bury Cæsar, not to praise him.' 1st vol. 8vo. with a portrait, for sale at 134 Washington st. d 17

CONVERSATIONS of a Father with his Children—first American, from the third London edition; Sunday School Teacher's Companion; the Wreath, a token for the young; just received by J. MUNROE & CO. 134 Washington st. d 17

THE BOOK OF GEMS. The Book of Gems, vol. 2d for 1837. The poets and artists of Great Britain, Edited by S. C. Hall, embellished with beautiful engravings—just received and for sale by J. MUNROE & CO. 134 Washington st. d 17

THE RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON; by E. C. M'Guire. For sale at STIMPSON'S 72 Washington st. d 17

BOOKS FOR CHRISTMAS AND NEW YEAR.

BENJAMIN H. GREENE 124 Washington St. has received a large and beautiful assortment of Books for children for 'Christmas and New Year's presents, He respectfully invites all who wish to procure the best books for presents to call at his store. At the above place will be found all the Annuals both for children and adults, and a variety of fancy goods. d 17

A NEW BOOK FOR 1837.

BENJAMIN H. GREENE 124 Washington St. has just published 'Conversations of a Father with his children.'

The works of God above, below,
Within us, and around,
Are pages in that Book to show,
How God himself is found.—*Keble.*

This Book is intended as a Christmas and New Year's present. Just published the Sunday School Teacher and Children's Friend No. 6 for Dec. 1836. d 17

GEMS OF BEAUTY—Displayed in a series of 12 highly finished engravings, from designs by E. T Parris, Esq, with fanciful illustrations in verse, by the Countess of Blessington; just received at COLMAN'S 121 Washington st. d10

NEW VIEWS of Christianity, Society and the Church, by O. A. Brownson; just published, for sale by COLMAN 121 Washington st. d10

GIAFAR AL BARMEKI. Giafar Al Barmeki, a Tale of the Court of Haroun Al Raschid; a Novel in two vols. Just received by COLMAN 121 Washington st. d10

PHRENLOGY EXEMPLIFIED AND ILLUSTRATED, with upwards of 40 etchings, being Scraps No. 7, for the year 1837; by D. C. Johnston. At COLMAN'S. d10

MEMOIR OF JAMES JAKCSON, Jr. M. D. Memoir of James Jackson, Jr. M. D., written by his father, with extracts from his letters, and reminiscences of him, by a fellow-student, for the Warren street Chapel; just received by JAMES MUNROE & CO. 134 Washington st. d 10

THE CONCHOLOGISTS TEXT BOOK, embracing the arrangements of Lamarck and Linnæus, with a glossary of technical terms, by Capt. Thomas Brown, Member of the Linnean Society, &c. Illustrated with nineteen engravings on steel. Just received by JAMES MUNROE & CO. 134 Washington st. d 10

SCHOOL FOR YOUNG LADIES, AT CAMBRIDGE. *Terms and Vacations.* The Academical year commences the second Monday of September, and consists of four Terms of eleven weeks, with vacations of a week at the close of each of the first three Terms, and one of five weeks, at the close of the year.

Tuition, &c. To every pupil, for English branches, $10. Vocal Music, $1.

Optional and extra charges. One Foreign Language, $3; two, $5; Piano Instruction, $15. Note. It has been necessary to increase this charge, in order to effect a satisfactory permanent arrangement with a valuable teacher. Guitar instruction in proportion to the number of pupils; Dancing, $10; Pencil Drawing, $1; ink and water colors, $6. Boarders received into the family of the Principal for $45, with washing and a seat at Church; without $40. Tuition of boarders, the same as of da scholars.

No pupil received for less than a whole term.

Plan of Instruction. The discipline of the school embraces moral, intellectual and physical education. Strict morality, systematic industry, and thorough accuracy, will be inculcated and required.

The lessons to be recited in school are to be prepared at home, and will usually require three hours faithful application. Two or three studies are as many as can be profitably attended to at a time, in which regard will be paid to the mental developement, rather than to the age of the pupil.

The school will commence as early in the morning as the season will permit, and continue till 1, P. M., with an intermission of half an hour.

The time will be spent in recitation; in attending to direct instruction, or such exercises as require the superintendence of the teachers; and in writing in a Journal an account of the portions of Scripture read at the opening of school, an abstract of the lessons learned, such remarks of teachers as should be remembered, and a paraphrase of the poetry which is daily recited and parsed.

JOSEPH A. KELLER, Teacher of Vocal Music and of the Piano and Guitar.

MONS. P. GUIGON, Teacher of Dancing.

Such other teachers and Assistants as shall be important to the school, will be procured, as their services are wanted.

Application for admission to be made to the Principal, at the Dana House.

The school has been in operation about six months. Reference for its character may be made to the following gentlemen, Trustees of the school:—

Sidney Willard, A. B. Muz

POETRY.

CHRISTMAS SONG.

[Originally printed in the Boston Observer.]

And suddenly there was with the angel a multitude of the heavenly host—praising God and saying, Glory to God in the highest, and on earth peace, good will towards men.—*Luke.*

Calm on the list'ning ear of night
Came heaven's melodious strains,
Where wide Judea stretches far
Her silver-mantled plains;
Celestial choirs from courts above
Shed sacred glories there,
And angels with their sparkling lyres
Make music on the air.

The answering hills of Palestine
Send back the glad reply,
And greet from all their holy heights
The *day-spring from on high*:
O'er the blue depths of Galilee
There comes a holier calm,
And Sharon waves in solemn praise
Her silent groves of palm.

'Glory to God!' The lofty strain
The realm of ether fills:
How sweeps the song of solemn joy
O'er Judah's sacred hills!
'Glory to God!' the answering skies
Loud with their anthems ring
Peace to the Earth! good will to man
From heaven's Eternal King!

Light on thy hills, Jerusalem!
Messiah now is born,
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn:
Moriah lifts her radiant brow
And praise is vocal there,
And sunny, palm-wreathed Olivet
Sends up her morning prayer.

This day shall Christian tongues be mute,
And Christian hearts be cold?
O catch the anthem that from heaven
O'er Judah's mountains rolled;
When nightly burst from seraph-harps
That high and glorious lay,
'Let heaven rejoice!—let earth be glad!
Salvation comes to-day.'

E. H. S.

[From the Courier.]

To the Editor of the Courier:

Dear Sir,—The following version was already finished, when I learned that another had preceded it in Blackwood's Magazine. If I had been aware of that fact, I certainly should not have translated the piece anew; but, as the work is done, there is no reason why you should not print it if you like it. N. L. F.

THE DYING FLOWER.

Translated from the German of Friedrich Ruckert.

Hope! Thou yet shalt live to see
Vernal sun and vernal air;
Such the hope of every tree
Stripped by Autumn's tempests bare.
Hidden in their quiet strength
Winter long their germs repose,
Till the sap starts fresh at length,
And the new-born verdure grows.

'Ah! no mighty tree am I,
That a thousand summers lives,
And, its winter dream gone by,
Spring-like green and gladness gives.
I am but a humble flower
Wakened by the kiss of May;
There is left no trace of power,
As shrouded white I drop away.'

Since thou then a floweret art,
Modest child of gentle kin,
Hear thou this, and so take heart;—
Every plant has seed within.
Be it that the wind of death
Scatters thee with blast and cold,
Still thou'lt breathe in others' breath,
Thus renewed a hundred fold.

'Yes, as I shall but have been,
Others like me soon shall be;
Endless is the general green,—
Single leaves die presently.
Be they all I used to show;—
I can be myself no more;
All my being lives in now,
Nought behind and nought before.

Though the sun, that warms me yet,
Dart through them his glances bright;
That soothes not the fate that 's set,
Dooming me to endless night.
Sun! already them that follow
Follow'st thou with glowing eye;
Mock me not with that dim, hollow,
Frosty glance from clouded sky.

Wo 's me, that I felt thy blaze
Kindling me to my short day!
That I met thy ardent gaze
Till it stole my life away!
What of that poor life remains
From thy pity I'll withold!
I'll avoid thee,—and my pains
Close in my closed self uphold.

Yet these icy thoughts relent,
Melted by thee to a tear;—
Take, O take my breath that 's spent,
Everlasting, to thy sphere!
Yes; thou sunnest all the sorrow
Out from my dark heart at last;
Dying, all I had to borrow
I thank thee for,—now all is past.

For every gentle note of spring;—
Each summer's gale I trembled to;—
Each golden insect's dancing wing,
That gaily round my leaflets flew;—
For eyes that sparkled at my hues;—
For hearts that blessed my fragrancy;—
Made but of tints and odorous dews,
Maker, I still give thanks to Thee.

Of thy world an ornament,
Though a trifling and a poor,
I to grace the fields was sent,
As stars bedeck their higher floor.
One gasp have I left me still,
And no sigh shall that be found;
One look yet to heaven's high hill
And the beauteous world around.

Let me tow'rds thee pour my soul,
Fire-heart of this lower sphere!
Heaven! thine azure tent unroll;—
Mine, once green, hangs wrinkled here.
Hail, O Spring, thy beaming eye!
Hail, O Morn, thy wooing breath!
Without complaint in death I lie,
If without hope to rise from death.'

MISCELLANEOUS.

THE CREEK WAR.
NO. II.

[Correspondence of the Kennebec Journal.]

Creek Nation, Nov. 1836.

Dear Sir: In order that you may fully understand the process of purchasing the Indian lands, I will first state the particulars, as authorised by government, and in course, endeavor to give you some idea of the nefarious plan finally adopted by the speculators to obtain them. You will now consider every Indian located upon one half section of land, i. e. such a half section in such range and township, assigned to, and written opposite to such an Indian's name in the agent's list. You will also consider the certifying agent in the country, ready to perform the functions of his office, before whom the speculator appears with a certain Indian of whom he has purchased land, and presents to the agent a bond, previously obtained of the said Indian, specifying the nature and condition of the contract, and stipulating the sum of money the Indian is to receive for his land. The agent, in conformity to his instructions, interrogates the Indian whether the stipulations specified in the bond be correct, and being answered in the affirmative, the money is accordingly paid over to the agent who puts it into the hands of the Indian, and certifies that the contract is a fair one, and forwards the bond to the President for his approval.—This is the simple mode originally designed by government, with a view of rendering justice to the Indians. But let us examine the result of the purchase we have just seen confirmed by the certifying agent.—First, however, it will be necessary to notice some restrictions made obligatory upon the purchaser; viz. he shall not, in the purchase of land from the Indian, take into consideration any previous obligations of said Indian, or any sum whatever, in which the Indian may be to him or others indebted, but shall pay a full and just compensation to the Indian for his land; and secondly, he shall not obtain from the Indian, directly or indirectly, any part of the purchase money. These restrictions were doubtless imposed to prevent fraud; but either through their inefficiency or the dereliction of duty on the part of the agents, they completely fail to promote the object for which they were designed. But we will return to the above certified contract and examine the means by which it was effected, and the result relative to the Indian and the purchaser. The speculator, during weeks and perhaps months previous to the certification, had a number of Indians so 'managed' and 'drilled' as to be completely under his control, and ready to go before the agent when the purchaser thought proper to introduce them into his presence, which was not so convenient however, till the purcharser had so managed as to get them into his debt. He then made such agreement with them as best suited his purposes, and then took them before the agent, where they received their money for their land; after which, according to previous arrangement, they pay back to the purchaser the amount of money they were indebted to him, which generally absorbed the little pittance they receive for their locations. It is a natural trait in the Indian character to comply in good faith with their contracts whatever they may be, particularly so before their minds became corrupted and poisoned by the intrigues and villanies of the whites. But it is right and just, you will say, that the Indians should pay their honest debts with the proceeds arising from the sale of their lands, though the purchasers themselves are their creditors, the restrictions of government to the contrary notwithstanding. So far as their debts are *honest*, I conceive it to be justice; but the purchasers induced them to get into their debt for disingenuous motives for what was little or no benefit, but rather a detriment to themselves and families;—they swelled their debts to such an amount as would cover, or nearly so, the price stipulated for their lands, which was perhaps a fifth part of their value, got the money back, and left the Indians destitute of the means to pay their honest debts, or to procure the necessaries of life. To enable the certifying agent to ascertain the value of the reservations, to the sale of which he certified, two men were appointed to examine and appraise each respective location, when called upon by the speculator who wished to purchase; but should I hazard an opinion, I would say they were of exceeding easy virtue,—having valued half sections of land at two hundred dollars, for which I would be willing to give two thousand. Thus the institution of appraisers for the benefit of the Indians, was, like all others, evaded by the speculators, who did not hesitate what price they paid the Indians before the agent, so loug as they could devise means to get the money back. If they could get an Indian to agree to take five hundred dollars for his land, though it was valued by the appraisers at $1000 and worth perhaps, $5000, they could also get him to agree to pay back the money, down to the stipulated price; and in taking back the money, leave the Indian any amount they choose, as he was incapable of counting money in bank notes. When one stratagem failed to obtain the money back from the Indians whose lands they had purchased, they invariably had recourse to another; and after the Indians became more wary, force was not unfrequently resorted to. Instances were numerous and common where a speculator has had a dozen or more pieces of land certified with the frivolous amount of two or three hundred dollars, and carried the money home in his own pocket at last. This was effected by borrowing the money back from the first Indian whose land was certified, paying it to the second; reborrowing it and paying it to the third and so on to the last. It is justice, however, to some gentlemen who bought Indian lands in this way, to state that they afterwards repaid the Indians honorably; but such specimens of honesty in the Creek nation were exceedingly rare. Another conspicuous mode of repossessing themselves of the money paid for the Indian reservations, was that of inducing the Indians of whom they had purchased lands, to deposite the money in their hands for safe keeping. Circumstances originating from their own dishonesty greatly conduced to this mode of fraud and deception. The Indians themselves were made v are of the utter unsafety of money in their possession by the frequent and almost general deceptions practiced upon them, whereby they were fraudulently bereft of their money; and these '*Satans rebuking Sin*,' these '*Sauls among the Prophets*' failed not to commiserate and deplore their misfortunes; to present to them the villanies the whites practised upon them in their proper light, or worse than they really were; to mingle with them their mutual condolence, whereby they succeeded in impressing upon the Indians that *they alone* were their friends. This deception connected with other acts of fraudulent policy, seldom failed to create sufficient confidence in the minds of the Indians to induce them to deposite their money in the hands of the purchasers of their lands to prevent others from robbing or swindling them. As might be expected, competition sprung up and increased; the speculators began to form and organize companies, stationing each man at such a post as his talents, ability, and baseness best qualified him to fill. As the Indians from repeated impositions had become more cautious, new devices were formed and vigilance increased in proportion to the new difficulties they had to encounter. Most of the Indians who had not now sold, possessed discernment enough to distinguish between a lower and a higher bid, and their lands began to go to the highest bidder, much to the discomfiture of the speculators who had by this time interfered so much with each other's interest as to create, in many instances, uncontrollable animosity, the consequence of which was a reciprocal exposition of their villanies, and often times of a more serious nature. This state of affairs and the accumulating difficulties were any thing but agrecable to the speculators, and greatly impeded the execution of their diabolical designs. When one man or a company of men devised a new trick to play off upon the poor Indian, another man or company equally adroit and base as the first, was sure to expose it, and warn the Indian of the impending danger, while he, or they flattered the said Indian with some *friendly* scheme of their own, which was equally sure to be exposed by the first, or another party and so on, till it became quite difficult to effect purchases at all, either by fraud or otherwise. But the inventive powers of man when gain depends upon the exertion of mental ingenuity, seldom fails to devise new schemes for new exigencies, which I will make the subject of my next. R.

TALLEYRAND.

This eminent politician has for many years filled a large space in the public eye. He may be described as the prince of politicians and statesman, and has occupied place and station under almost every dynasty in France for the last half century. No matter what party prevailed, Talleyrand was sure to be found among the successful. Thrones have tottered, kings been hurried into exile, and prime ministers imprisoned; but nothing seemed to disturb the equanimity of Talleyrand. The autobiographical history of such man—one whose life may be said to comprise a history of empires—could not but possess interest, and we are glad to learn from a late London paper that such a work is in preparation. The following particulars in relation to this extraordinary man, we glean from a foreign journal received by a late arrival. They have never before appeared in any American newspaper.—'Talleyrand was born lame, and his limbs are fastened to his trunk by an iron apparatus, on which he strikes ever and anon his gigantic cane, to the great dismay of those who see him for the first time—an awe not diminished by the look of his gray piercing eye peering through his shaggy eyebrows; his unearthly face, marked with deep stains: covered partly by his shock of extraordinary hair, and partly by his enormous cravat, which supports a large protruding lip, drawn over his upper lip with a cynical expression, which no painting could represent. Add to this apparatus of terror, his dead silence broken occasionally by the most sepulchral and guttural monosyllables. Talleyrand's pulse, which rolls a stream of enormous volume, intermits and pauses at every beat. This he constantly points out triumphantly as a rest of nature, giving him at once a superiority over other men. Thus, he says, all the intermitting pulsations are added to the sum total of those of his life, and his longevity and strength appear to support this extraordinary theory. He likewise asserts, that it is this which enables him to do without sleep. 'Nature (says he) sleeps and recruits herself at every intermission of my pulse.' And, indeed, you see him time after time rise at three o'clock in the morning from the whist table; then will he return home and often wake up one of his secretaries to keep him company, or to talk of business. At four he will go to bed, sitting nearly bolt upright in his bed, with innumerable night-caps on his head, to keep it warm, as he says, and feed his intellect with blood—but, in fact, it is to prevent his injuring the seat of knowledge if he tumble on the ground, and he sits upright from his tendency to apoplexy—which would no doubt serve him if he were perfectly recumbent. We may remember the newspapers stating, that he was found a few years ago, his head having dropped from his pillow, so drowned in blood that no feature was to be seen. Although he goes to bed so late, at six or seven at least he wakes and sends for his attendants. He constantly refers to the period when he was Minister of Foreign Affairs, and when this power to live without sleep enabled him to go out and seek information as well as pleasure in society, till twelve or one o'clock. At that hour he returned to the office, read over all the letters that had arrived in the day, put marginal indications of the answers to be returned, and then on waking at six, read over all the letters written in consequence of his orders. When Talleyrand was engaged in the Protocols here, he used to tire out his younger colleagues; and full well we know now by experience, that, at the time of the quadruple treaty, and on many other occasions, his eyes were wide open whilst Lord Palmerston slept. To these physical peliarities, we could add that he eats but one meal a day. After serving his guests, which he always insists on doing, he gulps down, dish after dish, a volume altogether that would satisfy a boa constrictor.'—*Bicknell's Reporter.*

WORCESTER'S READING BOOKS.—
1. WORCESTER'S SECOND BOOK FOR READING AND SPELLING.

Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to childreu; and to them it is sufficient to say, that the *Second Book* has the same attractive character as the *First*,

II. A THIRD BOOK FOR READING AND SPELLING; with simple Rules and Instructions for avoiding common Errors. By Samuel Worcester.

The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

One of the most useful reading books that has yet appeared. We recuommend teachets and parents to give it an early examination.—*American Traveiler.*

We think it a *valuable* acquisition to the young scholar, both as a monitor for the correction of errors in reading and pronouncing, as well as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Morning Post.*

III. FOURTH BOOK OF LESSONS FOR READING, with Rules and Instructions. By Samuel Worcester.

From the Annals of Education.

It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading, and followed by a list of common errors in pronoucing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books, is to make reading a *study* in our schools, instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules aud Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuned to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

From Ebenezer Baily, Principal of the Young Ladies' High School, Boston; Author of 'Young Ladies' Class Book,' and 'First Lessons in Algebra.'

I have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.

From the Rev. James W. Poland Teacher of Youth.

Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson, a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget the substance of it. The errors noticed at the close of each lesson, together with the questions, fix the attention still more, and afford both interest and instruction. I sincerely hope that many teachers of youth will be induced to give both books a candid examination; after which, I think they will not hesitate to give their decided prefereuce.

From Rev. James Culbertson, Rev. G. C. Sedgwick, W. Bu ell, Esq. and John M. Howe, (Principal McIntyre Free School,) Zanesville, Ohio.

We have examined Worcester's Reading Books, and think them the most useful reading books that have yet appeared. They are a valuable acquisition to the young scholar, both as a monitor for the correction of reading and pronouncing, and as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character. We recommend to parents and teachers to give them early examination.

The above series of Reading Books, is particularly recommended as worthy of the attention of Teachers and School Committees, as they are precisely adapted to the wants of our Common Schools and Academies.

Published by CHAS. J. HENDEE, and for sale by the Booksellers in all parts of the U. States.

o 29 tf

SCENES and Characters illustrating Christian Truth. Complete in six numbers.

"We know of no previous work, in our own country certainly, which has so happily presented and illustrated important religious truth, under forms of interesting narrative, and adorned with the graces of cultivated composition. 'Their beauty makes us glad.'"—*Christian Examiner.*

"They should be read. Whoever contributes at all to circulate them, does good to the public."—*Boston Daily Adv.*

No. I.—TRIAL AND SELF-DISCIPLINE. By the Author of 'James Talbot,' 'The Factory Girl,' &c.

"An admirable book to put into hands of the afflicted and distressed. * * * We should not know what to think of the person, who should read it faithfully through, and not feel improved by the perusal."—*Christian Examiner.*

No. II.—THE SKEPTIC. By the Author of 'The Well-Spent Hour,' 'Words of Truth,' &c.

"This is an admirable little book, which no one will dip into without reading through, and no one will read through without being improved and delighted."—*Boston Observer.*

No. III.—HOME. By the Author of 'Redwood,' 'Hope Leslie,' &c.

"We hope that this book will be in everybody's hands, and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to practical purposes of life."—*Salem Gazette.*

No. IV.—GLEAMS OF TRUTH or Scenes from Real Life. By Joseph Tuckerman.

"The most creative imagination could not have conceived more striking and consistent illustrations of Christian character, than are here presented for us to admire and imitate."—*Boston Observer.*

No. V.—THE BACKSLIDER. By * * *

"This is a sad and agonizing tale, but it is full of interest and of moral and religious instruction. * * * Let it be read. It must be felt. It must do good."—*Christian Register*

Published by JAMES MUNROE & CO. 134 Washington street tf s 24

DOUBLE PATENT STEEL PENS.

A large assortment on hand, received from the importer, viz. *Patent Perryan, Windles, Gillot's, Semi Lunar, Ladies &c.* This article is now used very extensively, and is more and more approved—especially where 'David's Writing Fluid' can be had. Particular attention has been given by the Manufacturer to produce a suitable pen, at a low price, for use in schools, and the advertizer has the pleasure to announce to teachers and others, that this great desideratum is now accomplished. With 'David's Writing Fluid' these pens are warranted to give satisfaction to parents and teachers. Samples are furnished free of charge. By S. COLEMAN 121 Washington Street n26

CONVERSATIONAL PHRASES AND DIALOGUES, in English and French,—in press and will be issued immediately. This is an elementary work, intended particularly for the use of schools, being compiled chiefly from the last (18th) edition of Bellenger's 'Elementary Phrases,' which, within a short time, has passed through *eighteen* successive editions in Paris. JAMES MUNROE & CO. n 5

RARE WORKS. The following works are for sale by JAMES MUNROE & CO. Heynes's Homer, bound in vellum, 8 vols 8vo. Wetsteins New Testament, 2 vols. calf folio; Watson's Tracts, 6 vols. 8vo calf; Hammond on New Testament, 2 vols. folio; Buxtorf's concordance, folio 1 Vol.; Biblia Græca 4 vols. 4to: Beausobre's New Testament, 2 vols. 4to.; Henry's Works, 2 vols. folio; Antiquities d' Herculaneum, 8 vols 4to; Corpus Jurispublici Germanici, 1 vol. 4to; Bowyer's Conjectures on the New Testament, 4to; Hesiod, 1 vol. 4to; Sir R. C. Hoare's Classical Tour through Italy and Sicily, 1vol 4to. Boston Bookstore, 134 Washington St. nov. 19.

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

CONSTITUTION OF SOCIETY.

IN 1 vol. 8 vo. from London
Wonders of Nature and Art, embellished with 38 plates
Christian Keeksake for 1837
A New Edition of Poor Rich Man, with several other new works, at COLMAN'S 121 Washington st. d 10

NORTH AMERICAN SPELLING-BOOK.

WITH a progressive series of Easy Reading Lessons. By Levi W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons.—Eighth Edition. The first edition of this book was published in Oct. 1835; since that time the demand for it has been such, that *eight* editions have been printed.

North American Spelling-Book.—We most cordially recommend this work to the public, as well adapted to its design. The author seems to have kept in mind, a truth, which many of his predecessors either forgot, or never learned.—That to interest children, we must present words and ideas adapted to infant capacities, both in in their arrangement and simplicity of meaning. We should like to see it take the place of the various others of the kind, which we believe often cause a lasting indifference for books.—*N. H. Statesman.*

Published by GEO. TILDEN, Keene, N. H. and for sale by HILLIARD, GRAY, & CO. d3

THE LADIES WREATH; a selection from the female poetic writers of England and America, with original Notices and Notes, prepared espeecially for young ladies. A Gift Book for all seasons, by Mrs Hale, author of Northwood, &c. &c. for sale by J. MUNROE & Co. 134 Washington st. d 10

PARENTS wishing to place sons in the family and under the instruction of a clergyman in the country, may hear of a place by applying at the Office of the Christian Register. n 26

ANNUALS FOR 1837. Heath's Book of Beauty, London, 19 plates the Keeksake, London, 18 do; the Picturesque Annual, do. 20 do; Illustrations of Scotland and Waverly Novels, London, 4to, 46 plates; Syria, Holy Land, and Asia, 4to, London, 37 plates; Juvenile Scrap Book, London, 17 plates; Flowers of Loveliness, 4to, London, 13 do; Gems of Beauty, do, 12 do; Sacred Wreath, 4to, do, 50 do; Oriental Annual do, 22 do; Landscape Annual, do, 22 do; English Annual, do; Friendship's Offering, do, 11 do; Forget-Me-Not, do; Juvenile Forget-Me-Not, do, 10 do; Biblical Keek-sake, 32 do; Souvenir Keep-sake, London, 12 do; the Token; the Christmas Box; the Gift, 10 plates; the Violet, 6 plates; the Magnolia; the Pearl, the Parlor Scrap Book, 4to, 15 plates. All the above are in beautiful, and some in magnificent bindings, with superb engravings, by the first masters in the world; for sale by J. MUNROE & CO. 134 Washington st. d 3

THE SOUTHERN ROSE, Edited by Mrs C. Gilman, Author of 'Recollections of a House-Keeper, &c. &c.

The fifth volume of this interesting periodcal having just commenced, a good opportunity is offered for subscribing.

'The Rose' contains a variety of departments in miscellaneous literature, viz.—Original Tales, and Sketches of Life, Scenery and Character.—The Exotic, or Translations of Valuable Compositions from Foreign Languages.—The Pruning Knife, or regular criticism of Foster's Republication of the Foreign Reviews.—Moral and Religious, principally original.—The Turf Seat Shade or notices of Books.—The Flower Vase, or choice paragraphs of miscellaneous literature.—The Leaf and Stem Basket, or Items conveying the most interesting intelligence of the day,—and lastly,—Original Poetry.

The success, which the Rose has met with, and the known literary merit of its editress, are sufficient proofs of its worth.

Terms.—The Rose is published every fortnight in a quarto form, on fine paper at the low price of two dollars per annum.

Subscriptions received by the Agent at Messrs OTIS, BROADERS & CO. 147 Washington st. o 15

FURNESS' REMARKS ON THE FOUR GOSPELS. This day received and for sale by J. MUNROE & CO.

The 'Remarks' of Mr Furness' exhibit strong traces of a thinking mind. They are well pondered and examined: and many of them are, to us at least, novel. Without pretending to determine any controversy question which they involve, if there be any such, we can say that we read them with peculiar gratification.—*Philadelphia Saturday News.*

134 Washington st. n 12

NEW SCHOOL HISTORY U. S.

A History of the United States; for the use of Schools and Academies—by John Frost, with 30 engravings by C. N. Parmelee, from drawings by J. Sartain.

Recommendations.

'Dear Sir,—I am so well pleased with Frost's History of the United States, and of its merits as a School Book, that I have organized a class who are now engaged studying it.

Respectfully yours, JOHN BROWN.

'Dear Sir,—I am much pleased with Mr Frost's History of the United States for Schools. I shall adopt it at once as a text book, and cordially recommend it to Teachers generally. In its style, arrangements, size of the volume and typographical appearance, it reflects credit alike on the skill of the compiler and liberality of the publisher. It will be used as extensively as you make it known to the profession; limited only by the want of good sense in the selection of proper text books of History.

November, 1836. CHAS. H. ALDEN.

This day published by CHAS. J. HENDEE, No. 131 Washington street, and for sale by all the Booksellers. d 3

A PEBBLE AGAINST THE TIDE.

REV. Mr Robbins's Sermon, preached to the second Church and Society in Boston, Nov. 6th. Just published by S. G. SIMPKINS, Court st. d3

THE PORTLAND SKETCH BOOK. Just received by JAMES MUNROE & Co. The Portland Sketch Book, edited by Mrs Ann S. Stephens, with an engraving of Diamond Cove, Portland harbor, beautifully executed on steel. For sale at 134 Washington st. d 3

NEW VIEWS OF CHRISTIANITY.

THIS day published by JAMES MUNROE & CO. New Views of Christianity, Society and the Church by O. A. Brownson. For sale at 134 Washington st. n 26

DEVOTIONAL GUIDES. By Rev. Robert Philip, of Maberly Chapel, with an Introductory Essay, by Rev. Albert Barnes. In 2 vols.; just published, for sale at COLMAN'S 121 Washington st. d 10

OLIVE BUDS, by Mrs L. H. Sigourney; also, a fresh supply of Sigourney's Letters to Young Ladies, for sale at COLMAN'S 121 Washington st. d 10

LOUIS ON PHTHISIS.—Translated by C. Cowan; revised by Bowditch. Received at COLMAN'S 121 Washington st. d 10

LATIN PHRASE BOOK, consisting of Colloquia Phrases and Dialogues, intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Proper Names systematically arranged, by a teacher, Boston.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is useful for the aid and encouragement it affords to young students in interpreting familiar and idomatic phrases relating to modes of address, to times and seasons, to customs, occupation, &c. Phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful. It is such a book as we are glad to see and to recommend. Published and for sale by JAMES MUNROE & CO. s 17

GRENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

THE YOUNG LADIES FRIEND.

A NEW unique, and exceedingly interesting Book written in a plain and familiar style, by a Lady, on the important subject of the improvement of time—domestic economy—nursing the sick—behavior of the sick—means of preserving health—behavior to Gentlemen—conversation—Visits—Travelling—Mental culture, &c.

'It is a manual of christian politeness written by one well acquainted with the usages of society. It inculcates a constant regard to the happinas and comfort of others in small things as well as great, and judiciously points out the means by which they may be promoted, and, at the same tima it is written in an unassuming and agreeable manner.

Published this day at COLMAN'S Literary Rooms, 121 Washington st. n 5

JOHNSTON'S SCRAPS. Phrenology exemplified and illustrated with upwards of forty etchings being scraps, No. 7, for the year 1827; just received by JAMES MUNROE & CO. 134 Washington st. d 3

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examner for Sept.* Boston Bookstore 184 Washington street. s 17

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so leelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers."'—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

SCANDINAVIAN ELIXIR, OR A CURE FOR DYSPEPSIA.

THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, an be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

WORKS ON EDUCATION.

S. COLMAN has for sale, Abbot, (Jacob) The Teacher, or Moral Influences, 12 mo.
Aids to Mental Development, by a Lady, 12mo.
Combe (George) Lectures on Popular Education, 12mo.
Cousin's Report on Prussian Education, 18mo.
Edgeworth (Maria) on Practical Education, 12mo.
Fenelon (Archbp.) on Education of Daughters 18mo.
Hall (S. R.) Lectures to Teachers, 12mo.
Letters to a young Student, 12mo.
Pestalozzi's Letter on Education, 12mo.
Record of a School—Exhib. Gent. Prim. of Spiritual Culture, 12mo.
Spurzheims's Elementary Principles of Education 12mo.
Taylor (J. C.) The District School, 12mo.

—Also—

All new works as soon as published, at COLMAN'S 121 Washington st. n 19

HISTORY OF THE PELOPONNESIAN WAR—translated from the Greek of Thucydides, by Wm. Smith, A. M. a new edition, corrected and revised, in 2 vols. Just received by JAMES MUNROE & CO. 134 Washington st. d 10

A PEBBLE AGAINST THE TIDE. A Sermon preached to the second Church, on Sunday, November 6, 1836, by its Minister, Chandler Robbins. Published by request. For sale by JAMES MUNROE & CO. 134 Washington st. d 10

NEW BOOKS.

EAST and WEST a novel, by the author of Clinton Bradshaw.
James' New Novel—the Desultory Man in 2 vols.
Sacred Wreath, entirely unique and beautiful and all the new Books, at COLMAN'S 121 Washington st. d 10

YOUNG LADY'S FRIEND.

NEW Edition of the Young Lady's Friend, at COLMAN'S 121 Washington st. d 10

SARTOR RESARTUS. JAMES MUNROE & CO. have in Press, and will publish in a few weeks, a new edition of Sartor Resartus. n 26

CHRISTIAN REGISTER.

PUBLISHED EVERY SATUEDAY MORNING,

BY DAVID REED,

At 151 Washington Street, Boston.

SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.